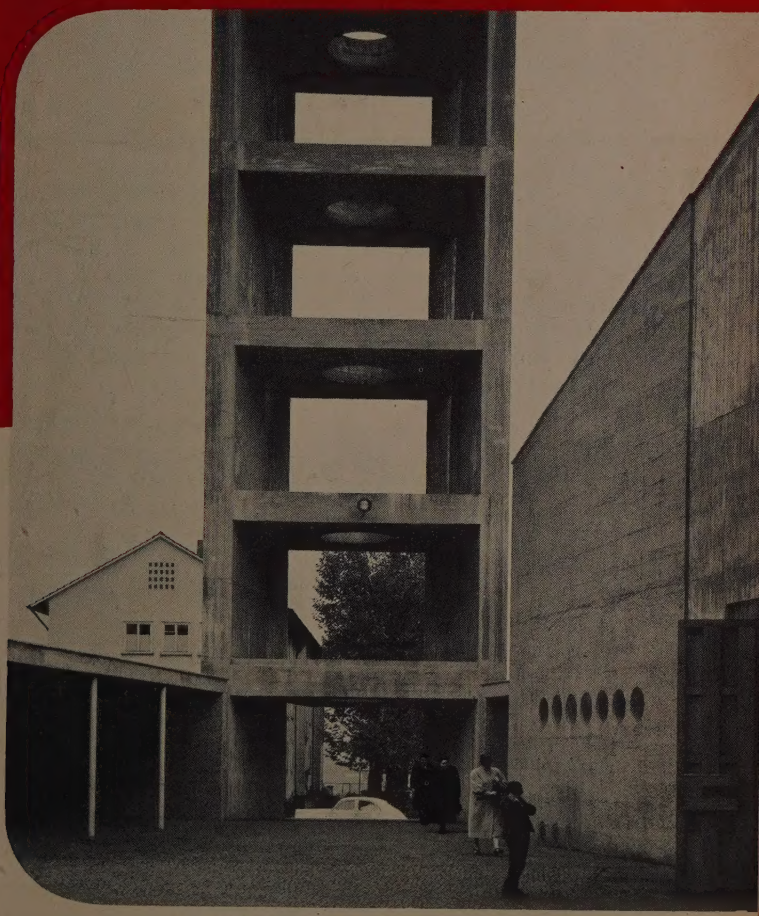
The LUTHERAN



NEW CHURCH IN GERMANY

The design is daring

40, No. 4

OCTOBER 23, 1957

0 CENTS

Witness

THE TROUBLES OF LIFE can sometimes reinforce and strengthen faith.

A little, white-haired lady demonstrated that. She lived with a nephew whose family made it plain that they had no use for the church. "They make fun of my Bible reading," the old lady confessed to her pastor. "And when the women of the church come to call on me, they often make mean remarks about them."

THE PASTOR RECALLED that one of the church members who had come to drive her to the service was given a shrill scolding and warned, "If she breaks a leg or anything happens, you and your churc will be responsible."

"You do more than your share to sup port this household," the pastor reminde her. "You deserve more considerat treatment. Why don't you let me hel you move in with some Christian famil or enter our church's home for the aged You'd have better treatment and be les lonesome."

"DON'T WORRY about me, Pastor," sh replied. "I must stay here and be peace ful. Maybe I can help them some da And I'm not alone. The Lord is with m isn't he?"

The LUTHERAN News Magazine of the United Lutheran Church in America

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St. Louis gets Reformation study center . . . Church alarmed as Germa
Reds threaten use of force . . . Arkansas churchmen separate in prayer
for racial peace . . . Chester Myrom named to head new ULC Foundatio

THE CHURCH IN THE NEWS

Reformation study center launched

A center for research in the Protestant Reformation will be established at the Lutheran Church — Missouri Synod's Concordia Seminary at St. Louis, a group of scholars announced this month. A newly organized Foundation for Reformation Research will gather documents and other information pertaining to the Reformation period. The collected materials will be housed in a building on the seminary campus, where they will be available to students and scholars. A full-time director will be named.

Backing the project is a $100,000 fund, of which $75,000 was contributed by the Aid Association for Lutherans, a Wisconsin insurance company.

Members of the foundation's board of directors are Dr. Roland H. Bainton of Yale, Dr. Jaroslav J. Pelikan of the University of Chicago, Dr. Theodore G. Tappert of the ULCA Philadelphia Seminary, Dr. Harold J. Grimm of Indiana University, Dr. Carl S. Myer of Concordia Seminary, and Dr. Ernest G. Schwiebert, historian for the U.S. Air Research and Development Command.

East German Reds threaten force

Communists in East Germany had tried for years to lure teen-age boys and girls away from the Christian churches by urging them to take part in youth dedication ceremonies. The ceremonies are an atheistic counterpart of Christian confirmation and communion.

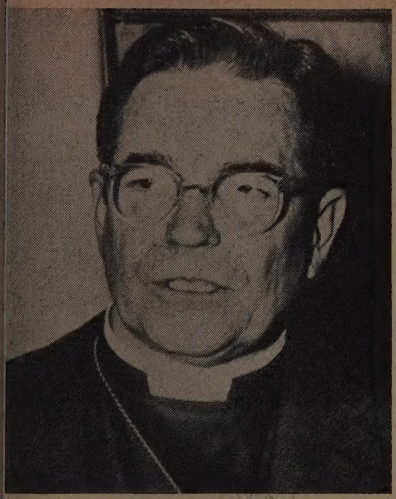
Spearheaded by Berlin's dough Bishop Otto Dibelius, church leade fought the Red efforts, urged Christi parents and young people to shun t rites. The appeal was successful. Re reported disappointment at the slim r sponse to their youth program.

Frustrated Communists took a ne tack this month. Communist Party se retary Walter Ulbricht told a Red you organization rally at Sonneberg that t dedication rites would soon be made o ligatory for all boys and girls "irresp tive of the beliefs in which they ha been brought up."

Meeting at Hannover, leaders of t United Evangelical Lutheran Church Germany expressed grave concern. resolution declared that the propos force would violate the freedom of c science granted in the East German c stitution and create new tension church-state relations. It recalled t Premier Otto Grotewohl had last Dece ber assured the churches that partici tion in the youth rites was purely vol tary.

Prayers ask race peace

In Protestant and Roman Catho churches throughout Arkansas sole churchgoers gathered on Oct. 12 to o prayers for a peaceful solution to Li Rock's school integration stalemate. E copal Bishop Robert R. Brown, who h called for the "ministry of reconciliati that might bring the opposing facti



ARKANSAS PEACEMAKER
Bishop Brown

ogether, said that 86 Little Rock con-regations participated.

Roman Catholic Bishop Albert L. letcher had directed all churches in his rkansas diocese to offer special prayers n Oct. 12 "in order to unite with our ellow citizens in asking God's help for a roper solution of these problems."

Supporting the Arkansas program, Dr. ugene Carson Blake, president of the ational Council of Churches, appealed o congregations throughout the country o join in prayers for "understanding and ompassion" and for the preservation of aw and order in the integration crisis.

Ministers backing the "ministry of econciliation" stressed that they might iffer on the issue of school integration, ut were united in calling for respect for aw, rejection of agitators and mob rule, nd an end to bitterness.

Dissenters pray for segregation

Evidence of the confusion in the rkansas capital came as a group of fun-damentalist Baptist pastors announced that they would sponsor a separate prayer program to ask "peace through segregation." Twenty-four shunned the Oct. 12 project, joined in organizing a community service on the preceding evening at Central Baptist Church. The Rev. M. L. Moser, Jr., pastor of the church, said the participating clergymen believed that the Bible teaches segregation. He said the nine Negro students should return to the Negro school "where they legally and morally belong."

Merging group plans area offices

The Joint Union Committee of the three church bodies which in 1960 will form "The American Lutheran Church" agreed at a meeting early this month to "refine" plans for four or five area offices which would serve the new church's 19 districts. An earlier decision by the uniting American, Evangelical and United Evangelical Lutheran churches placed the national headquarters at Minneapolis.

Area offices would be staffed by full-time personnel engaged in parish education, home missions, stewardship, evangelism, fund-raising services and the church's auxiliaries. Only full-time district officer would be the president, according to present plans. Establishment of such area offices would "be more in line with the structure of TALC than would the addition of personnel in the various districts," a subcommittee report said.

In another action the JUC agreed that the new church would have three official auxiliaries — Women of the Church, Brotherhood and Luther League.

Snag for long-range program

After plans for a long-range revision of parish education materials had been started by the United Lutheran Church,

parish education boards of seven other National Lutheran Council bodies welcomed the move, joined in to make it a co-operative effort. Work on the program has been under way since last January. First new materials are to be ready for congregational use in 1964.

This month the Joint Union Committee threw some cold water on the venture. Although each of the three merging bodies had given at least tentative approval to the long-range plan, the JUC said it could not commit the merged church to such a program.

Chief objection was that no participating church could "produce or promote materials" which are in "competition or conflict with" those issued under the long-range program. Any "distinctive contribution" of the merged church would therefore be "plowed into the larger program," the JUC claimed. The new church would be "deprived" of its "own separate and distinctive program."

ULC parish education leaders said the long-range program would go ahead on schedule even if the three bodies represented by the JUC withdrew.

Myrom heads ULC Foundation

A foundation to solicit gifts and bequests for the United Lutheran Church, its boards and agencies was set up by the Harrisburg convention last fall. Such an agency would enable donors to make gifts exempt from high taxes, the convention was told. The foundation would operate as a department of the Executive Board, with at least one full-time staff member.

At its meeting on Oct. 11 the Executive Board named Chester A. Myrom as executive director for the United Lutheran Church Foundation for a six-year term. He will begin his new duties on Nov. 1. A Nebraska businessman, Myrom joined the ULC Stewardship Department in 1951. He pioneered in setting up the capital fund-raising service now conducted by the Lutheran Laymen's Movement and also helped develop the sector project in stewardship now being used throughout the ULC.

HEADS NEW DEPARTMENT
Chester A. Myrom

Chairman of the foundation's consulting committee is Dr. Roland C. Mathies, vice president of Wittenberg College. Arthur L. Grede, Milwaukee industrialist, is vice chairman. Myrom serves as secretary. Dr. Edmund F. Wagner, ULC treasurer, is also the foundation's treasurer. The foundation will operate under a license issued to religious and charitable agencies by the insurance department of New York State.

Women pastors still an issue

After the biennial convocation of Sweden's Lutheran Church had decisively turned down a proposal to permit ordina

on of women (*see report on page 33*), wave of objection arose. Minister of ıstice Ingvar Lindell told Sweden's Parament that the church action was a deial of the equal rights which the country ıarantees "to every citizen, be it man woman." Women's groups organized rotests. In Gruvberget Dalarna, the ev. Carl David Othzen said he would ot do any pastoral work for a week in rotest against the decision. He deribed his action as a "sit-down strike."

Before the convocation ended, Archshop Yngve Brilioth, primate of the ıurch, said, "We have reason to examine ır consciences again and ask whether e have rightly interpreted the words of ıe Gospel and correctly assessed the mper of the people amongst whom we ave to serve." He said the church "must ot minimize" popular reaction nor "unerestimate the opinion of our brothers r sisters." Sweden's bishops would diss the matter further at their November ieeting, the archbishop announced.

nnual Bible reading set

Millions of Americans will join again ıis year in following a program of lanned daily Bible reading between hanksgiving and Christmas, American ible Society officials announced. The rogram, now in its 14th year, aims to ave people read identical selected pasıges from the Bible each day. It began uring World War II when a Marine on uadalcanal asked his family to read the ıme passage with him on the same day a means of maintaining spiritual ties.

More than 15 million copies of the aily reading schedule were distributed ı the U.S. last year, American Bible Soiety spokesmen said. Many more were istributed in 50 other countries.

The project offers "a mighty promise" or mankind, President Eisenhower said

BIBLE POSTER

Former Pres. Herbert Hoover and WAC Pvt. Beverly Pardue examine poster announcing worldwide Bible-reading plan

in hailing the program. Also on the sponsoring committee are both living former U.S. presidents, Herbert Hoover and Harry S. Truman.

California D.D. costs $2

Degrees of Doctor of Divinity are being offered in California for two dollars by a "small group of charlatans" who operate diploma mills, Gov. Goodwin J. Knight told a Chamber of Commerce meeting. "Holders of such diplomas are legally empowered to perform marriages, officiate at funerals and even to solicit funds for non-existent churches," he said. Legislative committees have been urged to prepare a law that will halt "these unsavory practices," the governor added.

The number of legitimate theological degrees issued in the U.S. declined last year, the U.S. Office of Education reported. Colleges and seminaries awarded

4,397 Bachelor of Divinity degrees, 65 of them to women. This was a total of 127 fewer than in the previous year. The 620 master's degrees and 121 earned doctorates in theology also represented a decline from the previous year's 693 and 149. Most doctorates in religion were awarded by Yale, Columbia and Chicago universities.

Oklahomans vote on prohibition

Churchmen found themselves on both sides of the issue in Oklahoma as the dry state prepared to vote Dec. 3 on whether the state's 77 counties should be allowed local option on the sale of beer. At present low-alcoholic-content beer may be sold throughout the state.

A Christian League for Legal Control was formed in Oklahoma City, said it would endeavor to raise $500,000 to support candidates for governor next year who favor repeal of the state's prohibition law. Dr. Stanley B. Niles, head of the Oklahoma United Dry Association, termed the league a "tool" of the brewers and said its use of "Christian" in its title was a "disgrace."

An Episcopal clergyman in Oklahoma City told his congregation that a victory for local option would encourage racketeers to take over Oklahoma's beer supply. The Rev. Kenneth Kadey of St. John's Church attacked both wet and dry leaders. Prohibition has not reduced the alcohol problem in the state, he said.

Loyal group gets church property

Northridge Presbyterian Church in Dallas was split last year when a majority of the 601-member congregation voted to withdraw from the Dallas Presbytery of the Presbyterian Church U.S. The church's pastor, Dr. John Knox Bowling, had been ousted by the Presbytery for "defying Presbyterian laws and authority." The majority faction continued to hold services conducted by Dr Bowling in the Northridge church' $400,000 building. A minority factio which remained loyal to the Dallas Pres bytery met at the same time in a nearb building.

This month the Texas Supreme Cour awarded the church's property to th minority group. Where there is divisio in a congregation, "those members wh renounce their allegiance to the churc lose any rights in the property involve and the property and the use thereof be long to members which remain loyal t the church," the court ruled.

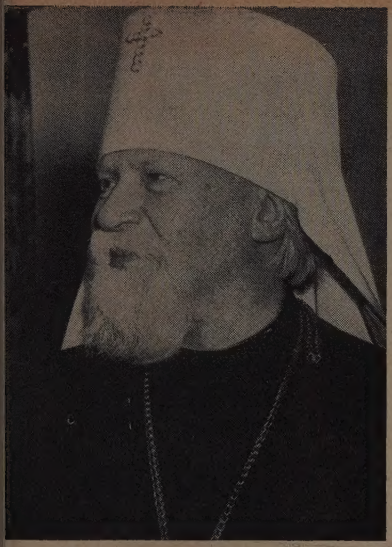
Russian churchmen on tour

Iron Curtain churchmen were on th go this month.

In Yugoslavia for a 25-day tour was 13-member delegation from the Russia Orthodox Church, headed by Patriarc Alexi of Moscow. Arriving in Belgrad Oct. 11, the group planned to visit gov ernment offices and church institution

Barred by the Yugoslav governmer was Metropolitan Nikolai of Krutitsk and Kolomna, second-ranking Russia Orthodox leader and the church's foreig affairs secretary. Belgrade informants sai the Metropolitan was unwelcome be cause he had strongly attacked Marsh Tito and the Yugoslav government du ing the 1945-55 period when relatio between Yugoslavia and the Sovi Union were strained. Metropolita Nikolai was leader of the Russian delega tion which visited the U.S. last year.

Five Hungarian Protestant leade were in Red China this month as gues of Ho Cheng-hsiang, director of the Sta Council's bureau of religious affair They were to attend celebrations markin the 8th anniversary of the Chinese Re regime and to tour Chinese churche



UNWANTED IN YUGOSLAVIA
Metropolitan Nikolai

eading the Hungarian group was former utheran Bishop Josef Szabo, who in ugust had been one of the six Hun- rian representatives at the Lutheran Vorld Federation Assembly in Minne- polis.

ot satisfied with electric organs

A new invention that didn't please a mmittee of the National Council of hurches this month is the electronic rgan. Numerous churches have pur- nased musical instruments which imi- te the sounds of much more expensive, uch more bulky pipe organs.

"It is the conviction of the Commis- on on Music," said this commission of ne NCC Department of Worship and ne Arts, "supported by the great ma- rity of professionally trained musi- ans, that electronic organs cannot be nsidered the tonal equivalent of pipe rgans."

It would be a much better investment, said the commission, for small churches to buy "a more modest pipe organ. An instrument of genuine artistic merit, with a minimum of five stops playable from one or two manuals and pedal, can be built to fulfill all the essential requirements of worship."

The commission was also of the opinion that the best place for an organ is in a rear gallery of the church. "The organ pipes require a location in the church where their sounds can travel unhindered in three directions. An organ sounds best when it is placed at some height against a wall." Therefore, the commission asserted, "the center of the rear gallery is an ideal location for practical, liturgical, and acoustical reasons."

And so forth

Danish-born Bishop Ansgar Nelson, a one-time Lutheran, has been named Roman Catholic bishop of Stockholm and head of Sweden's 25,000 Roman Catholics. About half are postwar refugees from Lithuania, Latvia, Poland, East Germany and Hungary.

Israeli Supreme Court this month upheld a Tel Aviv law that bars the sale of pork. A Jaffa butcher charged that the law was unconstitutional because it discriminated against Christians. Tel Aviv's Mayor Levanon denied the charge, said the law was not discriminatory since it barred only the sale, but not the eating, of pork.

Inauguration of Bishop Juraj Struharik as head of the Slovak Lutheran Church in Yugoslavia will take place in Belgrade early next month. He succeeds Bishop Samulic Starko, who retired. World Council and Lutheran World Federation representatives are expected to attend the ceremony.

WASHINGTON

By ROBERT VAN DEUSEN

SPACE SATELLITE

A NEW ERA in scientific development and in world relations began on Oct. 4, when Russia launched the first artificial satellite to go whirling around the world in outer space. People caught their breath as this science-fiction thriller became a reality.

The first reaction was one of awe and avid interest. Imagination was staggered by the thought of a hurtling sphere circling the earth in an hour and a half. People devoured newspaper and magazine accounts of the principles involved.

Implications

THESE SURFACE reactions gave way to deeper discussion as the implications of the new space-era began to sink in. Thoughts like these emerged:

1. The launching of the satellite is one of the greatest scientific break-throughs in modern times. The opening of outer space may have more far-reaching effects on human life than the harnessing of nuclear power.

2. The "baby moon" is probably the beginning of a long series of experiments that stagger the imagination: space platforms, trips to the moon, trips to Mars. The development of an 18,000-mile speed brings within reach the 25,000 miles per hour which scientists say would make it possible to break away from the earth's gravitational pull and enter outer space.

3. As in the case of the development of nuclear power, the space era has great potential both for good and evil, human betterment and human destruction. This puts a high priority on the need for international understanding and co-operation, and gives increased stature to the United Nations.

4. Russia scored a real victory in the race for scientific achievement, beating by several months the timetable of American scientists for launching a similar satellite. This will enhance Soviet prestige among the neutral nations.

5. THERE WAS military significance in Russia's feat. Indications are that the satellite was developed by the military and that the launching rockets were ballistic missiles. Russia may already have the "ultimate weapon" (intercontinental ballistic missile).

6. The American lag in the satellite program points up a serious deficiency in scientific development. This is due partly to the shortage of adequately trained scientific personnel.

7. One reason for the Soviet seizure of leadership in the field is that a dictatorship can throw resources of men and money into research and experimentation which it is difficult for a democracy to do. Congress may have to re-think its appraisal of U.S. defense needs in relation to scientific development, and be willing to forego a tax cut in an election year in order to provide adequate funds for scientific research.

8. The conquering of outer space will change many current concepts. Proposals for "open air" inspection, for example, may become dated if satellites provide world-wide photography.

9. Science, freed from the illusion of secrecy, may eventually come to be the language of global understanding. The very horrors of war in an age of outer space may hasten the trend toward disarmament, and science come to her highest service as the handmaiden of peace.

HOUSE OF GOD: NEW STYLE

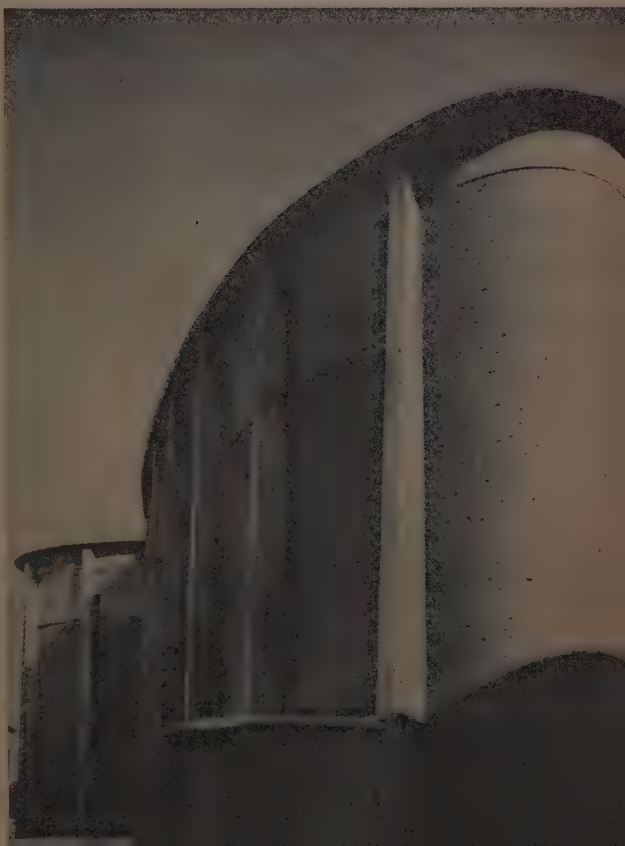
By G. E. KIDDER SMITH

POSTWAR CHURCH-BUILDING in West Germany is the most audacious and stimulating in Europe. Rising from the ashes of war's incredible destruction, seeking the answers of today's church in today's language, these new churches have a conviction that bursts with imagination.

Here will be found no faint-hearted aping of ancient forms, but the firm conviction that church building today can contribute just as much to the religion and culture of our time as it has throughout the greatest periods of architecture.

The buildings of the 12th to 14th centuries that we call Gothic—those now considered the finest churches of Christendom—were, at the time of their construction, considered outlandish. There is a historic, traditional concept of continual progress in religious building. The West Germans today accept this as a challenge. They feel it unthinkable for the church to retreat into the worn-out mold of the past.

Germans break old traditions in building their postwar churches . . . Here is "mighty fortress" of St. Michael's congregation in Frankfurt-on-Main



Mr. Kidder Smith, an American architect, took photos used in this article, condensed from the June "Architectural Record"

Inside Evangelical Church near Dusseldorf. Use of concrete supports, sharply tapered, is not disguised. Only finishing treatment was coat of white paint. Floor is red tile. Ceiling is wood to aid audibility. A slim cross is suspended above altar. Pulpit is at left, near window. At right is the font.

THE CENTER of this resurgence is the Rhine Valley, stretching from the Dusseldorf area in the north almost to the Swiss border. Cologne might be termed its capital, with strong local movements in Frankfurt and Saarbrucken. Although West Germany as a whole is somewhat more Protestant than Roman Catholic (roughly 55 per cent to 45 per cent), the greatest church-building activity both in quantity and quality has been Catholic.

Destruction in the Rhine-Ruhr basin was extremely heavy, necessitating large-scale rebuilding. In the Cologne diocese some two hundred new Catholic churches have been built in the last few years.

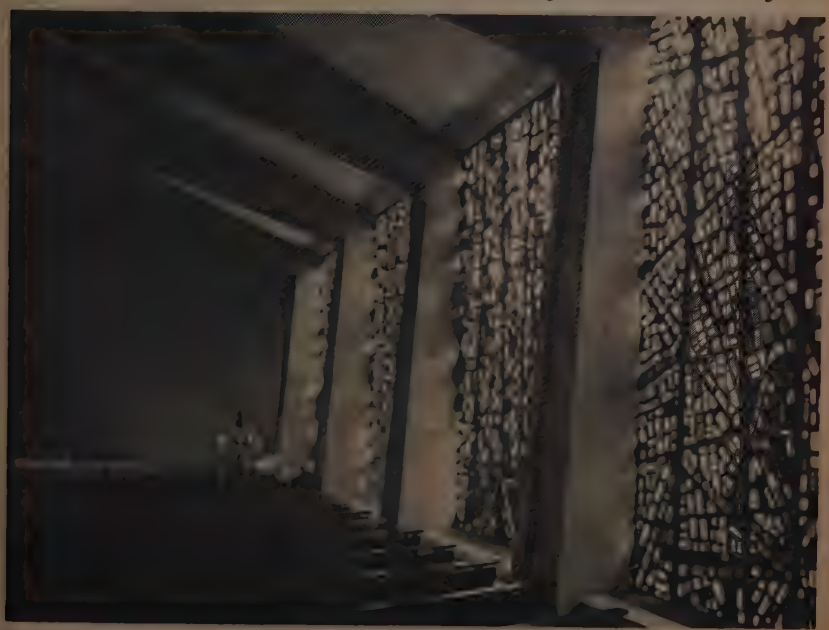
THE ROMAN CATHOLIC archbishop of Cologne, Joseph Cardinal Frings, was convinced when the war ended that his church must make every effort to bring into the fold the shattered, troubled youth of Germany. To bring in the younger generation, the church must let them know that religion is just as vital in our time as it was in the past.

The physical expression of the house of God would be a vital—perhaps the most vital—factor in this challenge. An uncompromisingly bold and stimulating architecture would let young and old

This Protestant church between Dusseldorf and Benrath, has free-standing belfry of prefabricated concrete and brick, probably the most striking bell tower in Germany. Church was designed by W. Koengeter. The concrete framework supports curtain walls of brick, with glass facade. Brick walls extend through to interior.

St. Joseph's Church, Cologne-Braunsfeld, designed by Rudolf Schwarz, Josef Bernard

Queen Mary's Church, Cologne-Marienburg, has glass walls in striking color



St. Mauritius Church, Saarbrucken (see cover picture), was designed by Albert Dietz. Windows of multi-color glass set in concrete fill most of walls on both sides of church

Sidewall of Queen Mary's Church, Cologne-Marienburg, is nearly all glass, in black-painted steel frame. Silver-grey window has pattern of leaves and branches, with symbols in green, yellow, and red woven in. This is the work of Dominikus Boehm

alike know visually and immediately that the church is alive. It could scarce speak of its concern for the future in the clothes of the past.

Archbishop Frings was fortunate in that Dominikus Boehm and Rudolf Schwarz were both Catholic and both residents of Cologne. These two, together with Otto Bartning, the famous Protestant church architect, were responsible for the magnificent series of modern churches built in Germany in the 1920's and early 30's.

After the last war, when Boehm, Schwarz, and Bartning began to have extensive opportunities to express themselves again, they brought to their tasks their early experience matured by long soul searching and reflection. Their work has few equals anywhere.

THE CHURCHES, both Protestant and Catholic, appear severe and spartan. There is none of the coddled luxury found in the U.S., but an almost business-like, yet spiritual, directness. There is not enough money for much embellishment. There are not as yet enough front-rank artists in Germany—painters, muralists, mosaicists, sculptors, glass designers—who are architecturally minded or trained. In general, the art is not up to the architecture.

There is very strong and direct use of materials. There is no shilly-shallying about concrete, for instance, but a frank and revealing honesty. But these churches are not shaved-down boxes with volume only: they are living, spiritual, three-dimensional spaces, spaces for worship, spaces for reverence to God.

There's Someone at the Door

MILLIONS of doorbells have been rung by Lutherans making evangelism visits since 1955. As the two-year program ends, Dr. Stackel describes plans for the next step

By
LUCILLE E. HEIN

"EVANGELISM MISSIONS attract people," said Dr. Robert W. Stackel, director of ULCA's evangelism missions for the past two years. "We've seen people hurdle many difficulties to attend. In western Canada a family set out for an evening service. Their car stuck in the mucky road, they lost their antifreeze, burned out the clutch, but they made the 32 miles in time for the 7:30 service.

"PEOPLE become excited over a mission, and they aren't afraid to advertise. In Pottsville, Pennsylvania, two planes flew over the area towing huge streamers telling about the mission.

"People's excitement is often balanced by hesitancy. Evangelism is a person-to-person thing. Your words, your beliefs are a witness to the other person. Some people feel inadequate.

"I know from my own experience in the parish ministry how hard it is to ring that first doorbell when you are a lay visitor. But suddenly you find yourself wound up and excited over this new venture. And after your first commitment, you find the job easy.

"One lay visitor put it patly. He said. 'You are your own first commitment. If you get no other commitment during the mission, you at least have yourself.' "

HUNDREDS of missions have now been completed in the U.S., Canada, Hawaii, Puerto Rico, the Virgin Islands, British Guiana, Alaska.

"The L.E.M. in Philadelphia included 102 churches," said Dr. Stackel. "The L.E.M. in Mobile, Alabama, included three churches. Yet the same plan worked for both. It is a tested and proven plan,

based on the pilot projects of 1954-55."

In 1956-57, the ULCA has given evangelism top priority, and 86 per cent of the churches participated in the program. That high figure seems a cause for rejoicing, but the headquarters and regional staff feel that much more needs to be done in the future in reaching untouched groups.

In April, the first conference of synodical evangelism committee chairmen was held in Columbus, Ohio, to plan the transition from the special two-year program to the next phase of evangelism. "The concentrated emphasis on evangelism won't end with 1957," Dr. Stackel pointed out. He has been named director of evangelism by the Board of Social Missions to serve until next June 30. "Evangelism is an on-going program." For 1958-59, four field directors have been called to work with synods. They are the Rev. Walter E. Bock, George A. Housewright, James A. Keisler, and Dana Johnson. The Rev. E. Dale Click and Clifton M. Weihe will continue as associate directors on the Board of Social Missions staff.

"For 1958 and 1959 new objectives have been set up . . . first for the congregations, then for the synods, and finally for ULCA. In 1958 congregations will be urged to carry on a self-study of their evangelism techniques and to develop a year-round active committee. You might say that 1958 is a catch-up year when all churches will try to get in step in evangelism.

"Then 1959 will be a year of great advance. Congregations will be encouraged to conduct a community religious census. They will enlarge their evangelism efforts and lay visiting, work with their synodical evangelism committee, reach out to the confined, the lapsed members, youth, and people of any race or group."

Throughout the next two years a Bible study course in evangelism is suggested for congregations. "We need to go to the Bible for our inspiration," Dr. Stackel said. "The Gospels give us all the motivation we need to serve as evangelists. The congregation's work will be aided by the synodical evangelism committee and by the evangelism department of the Board of Social Missions."

Dr. Stackel is a tall, serious man, with a mild manner that hides determination and leadership ability. He seems to take in his stride all the arduous travel and public appearances his job requires.

EVANGELISM was advertised — in store windows

"I like to get out into the field, either during L.E.M. planning sessions or during the mission weeks. Don't think that I take part in every mission. I've actually been a missioner in only five area missions."

Dr. and Mrs. Stackel have three children, John 10, Martha 7, and Andrew 5. "Martha was seven when I was in North Carolina recently, and I had to miss her birthday party. That's an important date with one's daughter. Most of our L.E.M. men are away from home on important

and on billboards

dates. They give up a lot for their work."

As he spoke, Dr. Stackel flipped through the file of monthly reports from the eight L.E.M. regional directors. "Here's an example. This man in three successive months spent four days in the office one month, six days in the office the next, and two days in the third month. All the rest of the time he was in the field. His family seldom sees him."

Dr. Stackel knows this from experience. He has traveled over 100,000 miles in the two years of L.E.M. "I was out of the office all last week; I'm here this one day to see you and for other appointments, then I'll be out again for a week." He fingered a loose button on his jacket and finally pulled it off. "You see, I need to get home once in a while, to my wife and seamstress. My wife, Virginia, and I miss the contacts with a congregation of our own."

STATISTICS SHOW that approximately half of a congregation come to all five of the mission services and the rest come to one, two, three, or four services. Some churches have doubled their membership through commitments during mission week. These committed people join the pastor's class for instruction and discussion and eventually are accepted as members.

A follow-up meeting is held three months after the L.E.M. It is for a report on what has happened and a planning session for the future. At one of these meetings, said Dr. Stackel, "I asked the group what had been the immediate result of the mission. The answer was, 'We had to buy thirty new hymnals.' I consider that a testimony to success."

THIS IDEA of Lutheran evangelism missions is being spread to other countries. From Aug. 15 to Oct. 31, six church workers, each from a different country, sponsored by the Lutheran World Federation, have been participating in L.E.M. in the U.S.

"These men spent half their time in L.E.M. work with the regional directors and the other half with congregations preparing for an L.E.M. Thus they get both sides of the story. All attended the Lutheran World Federation assembly in Minneapolis.

"In addition, nationals from our ULC mission fields who were here for the LWF meeting have observed and taken part in missions. For example, Pastor Devasahayam, president of the Andhra Lutheran Church of India, has observed two missions and acted as a missioner for one.

"The purpose behind this participation of people from other countries in our L.E.M. program is to see if they can carry the idea back and adapt any of it to their countries and churches . . . especially the idea of lay visiting and lay evangelism, which is strange to many people."

Evangelism rallies brought together thousands—as at this one in Milwaukee

"IT'S THE SIDELIGHTS on missions and lay visiting that warm our hearts," Dr. Stackel said. "There's the story about the lay visiting team that made a call at a house just as the fire in the fireplace leaped to the walls. They helped put out the fire, even had to be treated for burns, but they made their call." Dr. Stackel grinned, "We try to kindle fires in our missions, not put them out."

"In another city volunteers attended a training session for lay visitors on a rainy Sunday afternoon. By the time they started on their calls, the rains had become torrential and a crisis had developed. All able-bodied men were drafted for sandbagging the river banks. Our lay visitors found themselves on the sandbag brigade with the prospective members they had planned to visit that afternoon. There's nothing like a disaster or an emergency to provide a good introduction!"

"IN WINNIPEG, MANITOBA, a team of laymen assigned to visit a family found a car stuck in the street and a man trying to start it. They pushed and pulled and rocked the car, and finally the car and driver were on their way. Surprise . . . the car belonged to a member of the family they were to visit! Their welcome was assured.

"Sometimes lay visitors are discouraged and hesitant. I remember a man who wouldn't volunteer to work on a visiting team. Said it was impossible. Then he changed his mind and said he'd go out the first night of the mission. He ended by going out every evening. The last evening his team received two commitments for adult baptism and two for children—at a house where they thought no one would answer the door. There's a man who'll never say no again when he's asked to be a lay visitor.

"We think the next two years will give our church the greatest opportunity for evangelism we have ever had. The Lutheran evangelism missions have broken the ground. People are receptive.

"I believe I speak for all ULC people when I say that the Lutheran evangelism mission has been a blessing. It has helped us to see how much remains undone."

Job was a Good Doctor

"Why did God let this happen to me?" That's the question Job asked long ago

By GLADYS H. LEACH

THE HOSPITAL WARD was gaily decorated with orange-and-black streamers, witches, black cats, and jack-o-lanterns the Sunday morning when I first saw Noreen. But the gay appearance of the large room had no effect on her. She was in despair.

I told her that I was the Protestant Sunday school teacher. She showed a little interest in that and said: "I didn't know that hospitals had Sunday school teachers."

The superintendent of nurses had told me about Noreen when she gave me the list of ward patients I was to see that morning. Nineteen, not long out of high school, planning on college, she had been struck by polio during the preceding summer.

She had spent several weeks in another hospital during the acute stage of the attack. Now that she was better, she had been brought to an orthopedic hospital for therapy treatment. She was paralyzed from the waist down.

Doctors and nurses were hopeful that treatment would improve her condition. But Noreen was so despondent that she would not co-operate with those who were trying to help her.

"I am hoping you can arouse her," the superintendent had said. I prayed God would make me able to help Noreen. She was so attractive and so sad!

I encouraged her to talk about herself, hoping she would say something which would help me to realize how I could best reach her in her despondent state of mind. She told me much of what I had already learned. Then she said: "Why did God do this to me? I have tried to do what is right. I worked hard in school and I helped at home. I've gone to Sunday school ever since I can remember. Last year I helped with the little children there. Now I can't do anything. Why did God let this happen to me?"

THE IDEA I was praying for came to me. "Noreen," I asked, "did you know that a man in the Bible asked that question?"

"He did!" she exclaimed, sitting up in surprise. "What happened to him?"

"His name was Job," I answered. "Shall we study the book of Job together and see if we can find the answer to your question?" She agreed, and I left her sit-

ting up in bed reading her Bible after I had made some suggestions about the first chapters of Job.

The following Sunday Noreen said: "I'm interested in Job. I can understand him to a certain extent, but I can't say honestly what he said. 'The Lord gave and the Lord has taken away' from me, but I just can't bless his name. Why didn't I die long ago if this helplessness had to come? Job asked that about himself and I feel the same way."

During weeks that followed, we read and studied Job together, always with prayer. Noreen showed a keen interest and understanding. Her attitude began to change gradually toward God and her misfortune. But I never mentioned her condition or asked her how she was getting along physically. The nurse told me to avoid reminding her, but to let her talk about it if she wanted to.

THE SUNDAY before Christmas, Noreen was sitting up in bed watching for me. A nurse had curled her hair and tied it with a red ribbon. Again the ward was decorated, this time with holly and evergreens. A large Christmas tree stood in one corner with a multitude of packages underneath.

"Please come to me first today," Noreen begged. "I have something wonderful to tell you. I made everyone promise not to tell because I want to tell you myself. What do you suppose happened last night?"

The decorations made me think of Christmas, so I said: "Perhaps someone sent you a wonderful present."

"It is a wonderful present," she answered. "The most wonderful one I ever had and God sent it to me! Last night, for the first time in months, I stood alone without any support."

It was a wonderful present for me too. I was almost as thankful and happy as she was. I said, "I suppose you felt rather weak and shaky after such a long time in bed."

"That's the best part of it. I didn't feel that way at all. The doctors say it is up to me now to learn to walk. The nurses will help me to go a step or two farther each day. I'm asking God to go with me each step that I take and show me the way."

MONTHS PASSED, with Noreen making steady progress. As she became able to get around the ward without help, she began doing little things for the other girls. Occasionally on Sunday she would arrange with the nurses to have two or three patients together so that we could study our Bibles as a group. Other girls began to read Job and we had some interesting discussions.

Finally, in June, Noreen's last day in the hospital arrived. That Sunday morning we read the last chapter of Job, and it expressed the same understanding of God which we had reached in our study.

Noreen read the words aloud slowly. "Then Job answered the Lord: 'I know that thou canst do all things. I had heard of thee by the hearing of the ear: but now my eye sees thee.'

"I know God's will for me now," she said thoughtfully. "I am going to be a therapist and work with crippled patients. I am sure that my experience this past year will make it possible for me to help people spiritually as well as physically. I will be able to understand—to put myself in their place—and I shall ask God for guidance. I can now say with Job: 'Blessed be the name of the Lord.' "

That afternoon, when her parents came for her, Noreen left the hospital for her new life of service, walking without a crutch, a brace, or a limp.

MEET THESE LATIN AMERICANS

They aren't all Latin Americans by birth, but are leaders now in work of the Lutheran church along this new frontier

LUTHERANS IN LATIN AMERICA are used to being lonely and isolated from other Lutherans. Minneapolis nearly overwhelmed them. Seeing tens of thousands of fellow-Lutherans together was a rare experience.

As one small boy was overheard to say in the auditorium one evening when he scanned the great crowd, "Mommy, I didn't know there were so many Lutherans in the world." One man from Latin America expressed himself thus, "This is a memory which will carry me through the next five years."

Such memories are being carried back to practically every Latin American country. More than 30 representatives came from a dozen of these countries to attend the world-wide meeting. Never before had so many from Latin America attended a Lutheran assembly. The largest delegation — seven — came from Brazil. The next largest—six—was from nearby Venezuela. Argentina sent four, Chile and Mexico three. Colombia, Ecuador and Peru each had two representatives. Uruguay was represented by

By STEWART W. HERMAN
LWF Secretary for Latin America

one. There were several from Puerto Rico and British Guiana.

IMMEDIATELY AFTER the Assembly all these Latin Americans gathered at Wartburg Seminary in Dubuque, Iowa, for a "consultation." As it turned out, this was almost as large as the full-fledged conferences held in South America at Curitiba in 1951 and at Petropolis in 1954. More than fifty participated.

The accompanying photograph (*page 21*) pictures a cross-section of the fifty participants. Take a quick look at this group, starting with the tall young man standing at the left. He is Swiss Pastor Ernst Hochstrasser, in charge of the German-language work in Bogota, Colombia —a country which has been torn by political and religious strife.

Next to him stands Miss Clausing, scheduled to become a youth worker in the congregation at Caracas, Venezuela. Behind her is Pastor Josè Rodriguez of Puerto Rico. Then comes Pastor Leopoldo Caban, a Puerto Rican and full-time editor of Spanish publications for the ULCA. Over his shoulder smiles John Johnson, missionary of the World Mission Prayer League in Ecuador, who has had some difficult moments among hostile villagers in the Cuenca area.

The next gentleman, with the white tie, is Pastor David Orea Luna, president of the newly formed *Iglesia Luterana Mexicana* and editor of Spanish literature for the American Lutheran Church. Slightly behind him come two native Hungarians, Dean Bela Lesko of the theological faculty at Buenos Aires and Pastor George Posfay of Caracas, Venezuela.

In front of Pastor Posfay is Spanish-born Pastor Jonas Villaverde of the Church of the Good Samaritan in Buenos Aires. Beside him stands Pastor Werner Koch of the multilingual congregation in Valencia and behind him is Dr. Johannes Pfeiffer of Berlin, formerly of Peru.

Crouching in front of this group are, to the left, Dr. Andrew Melendez, editor of Spanish publications of the Lutheran Church—Missouri Synod and, to the right, Missionary Paul Benson of the Augustana Church, stationed in Uruguay.

Could anything be more representative of Latin American Lutheranism than this group? Not only does it include various nationalities—from Swiss to Spanish—but includes pastors speaking a dozen languages in the course of their work.

FOLLOWING THE great LWF Assembly it would have been hopeless to attempt another major meeting. Weary ears had heard enough lectures. Now the people were ready to talk. First of all, they talked about the significance of the assembly for Latin America. What do Christian freedom and unity mean in the shadow of Roman Catholicism?

There was a unanimous desire to have the "theses" of the assembly translated immediately into Spanish. Six men sat down to do it. The task was completed within two days.

The discussion about using the theses in the congregations launched a lively debate regarding the present status of the Roman Church. Some people suggested that it is becoming more evangelical; for instance, placing less emphasis on the saints and more emphasis on Christ, also stressing the significance of faith rather than works. Others did not share this view but spoke of the crude superstition frequently found among the poor and illiterate.

Another subject of discussion was the common task of the Lutheran Church. "What is it?" they asked. "The trouble is that we are just beginning to know

each other." Now that there has been a series of visitations to bring Latin America closer to Europe and North America, the need is felt for an exchange of visits to bring the churches inside Latin America closer to each other.

This type of exchange—*intercambio*—must be fostered in preparation for the next Lutheran conference in Latin America early in 1959. An invitation came from the *Facultad Luterana de Teologia* near Buenos Aires to hold the conference there. Now that two have been held on the territory of the great Brazilian church, it is time to convene such a conference somewhere in the Spanish-speaking area.

THE DUBUQUE meeting provided a brief foretaste of the next conference. One morning, for example, there was a series of three presentations: the Lutheran World Federation-Latin America work itself, the activities of the *Kirchliches Aussenamt*, which is the "foreign office" of the Evangelical Church in Germany, and the Latin American work of the Missouri Synod.

President Adolf Wischmann of the *Kirchliches Aussenamt* described in detail the relations of his office to more than 400 congregations all over the world. Many of these are now included in independent church bodies, as in Brazil and Chile, but retain certain contacts with the "home" church.

Dr. Wischmann stated clearly that these home ties were not to be regarded as a hindrance to the development of strong new churches. Overseas congregations are free to change their structure and their language. He concluded by saying that he hoped the contacts between his office and the Lutheran World Federation would foster co-operation rather than competition.

Pastor Harold Ott of the Missouri Synod pointed out that his church was concerned with the formation of vigorous churches in all Latin American countries, with a definite accent on the use of national languages. Among 120,000 members at the present time, he said, there are only about 5,000 who can be regarded as *"Latinos."* (The same percentage prevails among the remaining 630,000 Lutherans.) To support the drive for self-governing, native churches, the Missouri Synod foresees a total budget of $1 million in 1958, 25 per cent of which is to be raised in Latin America.

Time was also devoted to the question of Spanish publications, including the *Hymnal and Service Book* which is expected early in 1959. There is still no possibility of centralizing the production of Lutheran publications in Spanish, except in the form of annual consultations for discussion of common problems.

ONE THING, however, is clear. The men and women who came to Minneapolis and Dubuque are carrying home a new vision of Lutheran unity and the fresh encouragement which comes from being together to share ideas and experiences.

These close contacts occurred not only in the sessions which were held both morning and evening but in the long, free afternoons when the consultation broke up into informal groups of four or five, or after the evening session when the snack-bar buzzed with the sound of many eager voices around small tables.

Not least, the Latin American Committee members from Europe and the U.S. who also attended the consultation gained insight into the situations which the pastors and workers face in parts of the world where the Lutheran Church is a very small minority and consequently stands in special need of prayer and support from our world-wide fellowship.

FIVE MAKE A FAMILY:

HELP IN CRISIS

PETE WAS BEAMING when he came back from talking with Pastor Sym. He really looked like a different person from the Gloomy Gus we have had around the house the past few weeks.

Dan was still pounding away down in his basement workshop. I thought Pete might like to tell me about his interview.

"Were you able to see Pastor Sym before his meeting?" I asked.

"Uh-huh," Pete nodded. "I'd better get at my homework." He dropped his jacket on a chair and started upstairs. *Well,* I thought, *he isn't completely changed. He's still sloppy.* But I noted hopefully that his tone lacked the resentment it has held every time he has said the word "homework" lately.

I felt the tension draining out of me. Guilty as I feel about the way I talked to Miss Regan, Pete was still my primary concern. He was the key to the situation. If he could change, Miss Regan and I could patch up our relationship, I felt sure.

There were no new developments that evening. When Dan asked how things had gone, I could tell him only what I had sensed in Pete. "He's not talking. But he's feeling better, I can tell."

"That figures. Ever notice how much harder it is to talk about good feelings than bad ones?"

WHEN PETE came home from football practice the next afternoon, I was cutting up greens for salad. His shoulder pads landed on the kitchen table, his "spikes" on the floor by the back door.

"Now, Pete! Please put that stuff where it belongs. You know very well that if you don't, someone will have to move them. Then you won't be able to find them when you want them."

"Anything you say. Boy, did I show 'em at practice today!"

"I'm glad. You must have really hit your stride again." I didn't ask about school. If he wanted to tell me, I was ready to listen and he knew it. But part of our getting along was letting him feel just as sure that I wouldn't pry into things he didn't want to talk about.

HE WASHED his hands and helped himself to a stalk of celery. "You know, that Pastor Sym is a real wizard. How can anyone know so much? He came over to watch us play and he showed me some things about running sideways I never knew. My feet don't tangle if I do it his way."

"He was quite a player in college, I guess." I got some radishes out of the refrigerator to add color to the salad.

"And what he says about God and sin makes sense, too. Sorry I've been so goofy about saying prayers with the family."

"That's O.K. We knew you had things on your mind."

"Not only on my mind. All the way through me. Just like he says, when you're angry you can't do anything right, really right."

"And you're not angry any more?"

"A little—but not like I was. Funny. I was so angry I didn't think even God

could like me. And that made me more angry at Miss Regan for making me sin and I blamed everything on her. Only I didn't know what was wrong till he helped me see it."

I HADN'T TOLD Pete about going to see his teacher, so I couldn't tell him that was part of my trouble too.

I concentrated on slicing the radishes as thin as possible and he went on. "I didn't really want to go to church last night, but I know you and Dad don't often ask me to do things that don't make sense, so I went. And am I glad! He told me you'd told him I was having trouble with my teacher and at first I was mad at you for telling on me. Then he said he supposed I thought you shouldn't have said anything. Looked like he was reading my mind!"

"I never thought of pastors as mind readers, but I see what you mean."

"He said all of us run into people who make us angry. It's part of being human. He has trouble that way himself. He knows anger and hatred are sin. God has told us to love our enemies. When we are full of hate we are disobeying our heavenly Father. That is sin and there's no use trying to cover it up and say it isn't. But we can't help it. Not by ourselves, we can't. Only God can help us. And he can do anything."

THIS WAS beginning to sound like sermons I had heard, but which hadn't helped in this most recent experience of mine. If God can do anything, why hadn't he closed my mouth before I said all those mean things to Miss Regan?

"He made me think about Christmas in a new way. The reason Jesus was born was to help me. He knew that some day I'd be in just such a spot as this." Pete laughed a bit self-consciously. "Makes me sound like a big shot, doesn't it? But the way Pastor Sym told it, I couldn't help believing him."

"I know." There's a sincerity and straightforwardness about Pastor Sym you can't help catching fire from. I've felt it before.

"Then he told me what he does when he feels anger and hatred beginning to get the best of him. And it works!"

"It does?" I didn't want him to stop, for my own sake as well as his.

"He lays it all out in front of God, telling him just how much he dislikes the person and why, and that he knows it's wrong and wants to be forgiven. Then he tells God he knows the other person has human reasons for being so nasty. He asks God to change them both, but if the other person isn't ready to change at least to help him change. He asks God to fill him with the same sort of love Jesus felt for his enemies. And he asks God to help him forgive the other person just the way God has forgiven him."

ALL THE TIME he was talking, my mind was scurrying around madly. Could the root of my trouble be that I had asked for forgiveness without really being ready to accept the fact that I am human and sinful? Had I been expecting more of myself than God does?

"So I did all that and then did the rest. I tried to remember that I didn't need to be afraid of getting angry, because God would forgive me and help me like he promised. And I tried to act so Miss Regan would know I didn't hate her. I tried to help her, instead of needling her. And she was much nicer. Can't say I really like her, but maybe that will happen too, like Pastor Sym says."

"I'm sure it will. God has sent a pretty wonderful pastor to help us, hasn't he?" And the matter-of-fact words were really a prayer of thanks.

DIAGNOSIS

HAD I WORSHIPED on my vacation Sunday which I described in the "Notebook" last week? What was wrong with the two services I attended?

It would hardly be proper for me to criticize the service in the Episcopal church. They have their way of doing things and we have ours. But the service in the Episcopal church is like those in a few of our churches. So it may be well to comment on it.

I am happy that many of our churches are beginning to have more than one service on a Sunday morning. Even if the church is big enough for all who assemble at 10:30 or 11, why not have an early service? There are some people whose schedules require other activity later in the day, particularly those who must work. We don't have enough services for those who would like to go to church early on a Sunday morning.

SUCH SERVICES ought to be just as much worship as the later one. The liturgy should be used. Last week I said that I had an uncomfortable feeling that the first service I attended had been conducted in a mechanical manner. We dare not just "go through the forms" as if this in itself is well-pleasing to God. If we do, we are just as guilty as the Roman Catholics for whom the repetition of masses takes on almost an assembly-line character. I think the first service should have a sermon. There is much to be gained from devotions—Matins and Vespers, or even the Holy Communion—in themselves. But preaching of a sermon (when it is truly an exposition of God's Word) adds immeasurably to our worship. This, in a very real sense, is God speaking to us.

Some people will say that the first service described last week was too full of ceremonial. They complain that some pastors are "importing" the same practices into our churches. I have argued that the degree of ceremonial used in any parish should be according to that parish's taste.

So long as the gospel is purely preached and the sacraments properly administered, the "trimmings" can be used in almost any amount. Not everyone uses sterling silver, nor do we use wooden knives and forks, yet all are fed. So with ceremonial.

BUT IT IS regarding the second service which I described that my chief complaints must come. What happens in church on a Sunday morning has only one purpose, that men and women and children may worship God. Our services are not to be "programs" or "exercises" which feature performances by certain people, nor are they to be promotional vehicles of this or that cause.

What is designed as an action of a group of dedicated Christians, giving honor and glory to God, has become in many instances a recognition of everything and everybody else. The church is not the place to tell Mother how wonderful she is, nor Father, nor our youth, nor the armed forces, the chaplains, the United Nations, the women and men of the parish, or anyone else. God is the One who is met and acknowledged in worship.

This brings up the question: who is to

participate in the services of the church. The answer is simple: all of us do! The pastor has his part, the acolyte his, and the choirs and ushers theirs. And the people have their part too.

And these ought not to be shuffled about so that everybody gets a turn at the other fellow's job. That is why we call a pastor.

We Lutherans believe that we all have the same obligations as Christians. We are *all* priests, and the function of a priest is to offer a sacrifice. But can you imagine the chaos on a Sunday morning if several people wanted to preach or lead the service, if an argument broke out about who would sing the solo (and this has happened!), or if some boy decided he could do a better job lighting the candles than the acolyte appointed.

So we have offices. The scriptures make this plain, and good order demands that we follow the order adopted.

THERE MAY BE TIMES when someone other than the person appointed to a particular task may be given that task. But to have a group of laymen interrupt the order of service to read a statement, particularly when an ordained servant of the Word stands ready to preach and does not, is to my mind an error. The service of worship is not intended to be a program such as one sees in the town square on Memorial Day.

Several years ago a non-Lutheran minister friend told me of a trip he had taken throughout the country. Attending services in almost every Protestant denomination, he was amazed at the number of times persons other than the minister conducted large portions of the service. "But when I got to a Lutheran church," he added, "I was sure of what I would get. It was orderly, edifying, and I felt I had worshiped God."

Fortunately my friend hadn't hit upon the "service" described in this column last week, and I hope he never sees it.

ANOTHER CRITICISM of this "service" is that it was a promotional device. Like other "services" prepared by groups both within and without the church, it presented a cause.

There is certainly an element of our worship which is educational, and as we go to church Sunday after Sunday we are to be told of our church's program in all its fields of endeavor. But the chief function of the Sunday hour is worship. We cannot become so enmeshed in our own busyness that we forget that our purpose is to worship God. I for one do not want to be "propagandized" when I go to church. I want to join my fellows and so meet God.

The Department of Worship of the ULCA has attempted to remind our parishes of that. The "Integrity of the Liturgy" (a paper distributed to the pastors by the department) urged them to make of their Sunday services truly an act of worship. All "programs" and "emphases" should be presented at other times.

IF WE CAN GET OUR people to remember this and be guided by it, we shall have made real progress in re-establishing the blessed time of communion which our worship ought to be. Then those who sing in churches will not sing simply to be recognized. It won't be too important what nice things people say, or do not say, about their talents. They will not face the congregation as one does in a concert. They will sing, but it will be to the glory of God.

Our ushers will learn that the services are not a place where they can demonstrate how busy they are. I sometimes wonder if the ushers are aware of what is going on. They act more like stage

managers working feverishly backstage to be sure that the whole production goes on without a hitch. To stand in the back of the church engaged in feverish planning, to stand in the middle of the aisle and signal the number of vacant seats in a pew or to flick light switches with an air of importance, is distracting to those who have come to worship.

What is needed is a re-evaluation of what worship is all about. No doctor leaves a case having simply made only a diagnosis. It is never enough to determine what is wrong. We want matters to improve. After a diagnosis, the treatment must be prescribed.

(*To be continued*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Conflict

QUESTION: Glenn, fourteen, has some good traits, but he has become quite unpleasant and irritable. He finds fault with his schoolmates, his teacher, and even complained about a sightseeing trip for which he himself asked.

Lloyd, his twelve-year-old brother, has the opposite kind of attitudes, apparently has no troubles, and nothing about which to complain. They've always been so different. Glenn has a number of desirable qualities, such as good physical development, attractive looks, gentle manner, and excellent mental capacity. He is intent upon finishing anything he starts, but he seems to be against everyone, or feels that everyone is against him. Perhaps we have kept after him too much in an effort to change him.

What can we do? Or will he outgrow his negative traits?

REPLY: Whatever else may be the trouble, it seems that Glenn has been outdone by Lloyd—in social life, in school, and in pleasing his parents. Whether the differences between the brothers is inherent or due to early experiences cannot be determined without careful study by a qualified person. Furthermore, it is likely that you have intensified the differences by differential recognition and treatment of the two boys.

This is not a condition which Glenn will "outgrow." It is likely, however, that he will learn to hide his feelings toward his brother, and his resentment toward society in general. Nevertheless the sense of failure will still be there. He may feel you do not love him.

Try to get closer to him, to understand him, to gain his confidence and good will, and give him every possible recognition. For the present refrain from trying to correct faults.

It may prove wise to have the two boys attend different schools and thus avoid school comparisons. In the interest of mutual friendliness do not try to have them live too much of the time lives together. Strange as it may seem this is a method which has to be used in case after case.

Such animosities between brothers are sometimes strong and lasting, but the less fortunate child will make out better if he can feel sure of his parents' love and interest. The rest will have to be left to their good sense as they grow into maturity.

Christians Get Dressed Up

ife is not a peaceful nap for a Christian. Ie has to put on battle dress which God rovides. Paul gives full specifications.

y JOHN SCHMIDT

ead Ephesians 6:10-17

BELIEVERS MUST "fight the good fight f the faith" (I Timothy 6:12). New estament religion is genuinely vigorous. o Paul could speak often of the dis-ipline and self-denial demanded of the thlete as suggestive of the Christian life.

This is the finished portrait for which aul had drawn earlier sketches (I Thes-alonians 5:8; II Corinthians 6:7; and omans 13:12). His "model" was the oman guard in his prison. As he dic-ates to his secretary, Paul's eye moves om one piece of military equipment to ie next that he might convey a spiritual uth to his readers.

"BE MADE STRONG," he says, for you elong to the church militant. For this arfare we need not merely a gift from hrist. Jesus Christ is himself our armor Philippians 4:13). He is stronger than ur enemies (Luke 11:20-22).

True, the enemies who seek to destroy ie unity of the body of Christ, or even destroy the body itself, are dangerous. o illusions are safe, for evil lies deeper an our bodily passions. Paul does not ll Christians to mere asceticism, to a enial and crushing of fleshly desires. ur most dangerous enemies are "the piritual hosts of wickedness in the heav-nly places." Vainly they had tempted esus (I Corinthians 2:8), so now they seek to destroy his body, the church.

Our only security is to "put on the whole armor of God," covering our bodies (except for the back, since we are not to retreat!) so that no area of unprotectedness remains.

Our unseen enemy is crafty. His well-planned and deliberate attacks, like those of the Indians of our colonial history, make effective use of surprise, treachery, and ambush. These are his "wiles."

PAUL'S DESCRIPTION of this enemy in verse 12 seemed strange to moderns until the ugly realities of the past decades brought us to a new awareness of the "demonic." Before that, we had dismissed as primitive "superstition" the references to such evil spirits by Jesus.

Paul uses impressive titles to describe the might of the spiritual beings against whom we struggle. His intentional vagueness heightens the sense of mystery and horror (Colossians 1:16). Evil men ("flesh and blood") are not our real and ultimate enemies. They are but pawns in the hand of demonic angels, whose rebel wills motivate their fervor.

These hosts of evil are, certainly, not rival gods. They can even be called "no-gods" and "dumb idols," yet they are equally entitled to be considered malignant and powerful spirits (II Corinthians 4:4).

The term "world ruler" had been used for centuries by worshipers to describe such savior-gods as Serapis, Isis, Mythras, and Helios (the sun). Yet they cannot overcome darkness, this horrible dark that is not merely the absence of light, but the hatred of light. Human devices can never triumph over such an enemy.

But waiting in readiness for the Christian is God's armor. Satan's forces, like

the Nazi armies after D-Day, will make a final desperate assault before V-Day arrives, so preparedness for "the evil day" is essential. Only so can we hold our ground and repulse him.

OF WHAT DOES this "whole armor of God" consist? Paul's purpose was to touch briefly upon the most important points required in a Christian, and to adapt them to the military comparison he had already used. Paul makes use of such biblical passages as Isaiah 59:17.

The girdle or belt had to be tightened, first of all. It held together the soldier's clothing, giving him freedom of movement. The truth that God had revealed, his "mystery," serves such a purpose, as it delivers men from being "tossed to and fro and carried about by every wind of doctrine" (4:14).

A breastplate was intended to protect a man's vital organs from the blows of an enemy. Here, also, since this "armor" is God-given, it is better to interpret the spiritual quality objectively. The moral righteousness of a Christian remains too incomplete to afford such protection, but the righteousness that God gives to penitent and believing sinners is perfect. If Satan points to our sinfulness, we can reply, "It is God who justifies; who is to condemn?" (Romans 8:33).

Strictly speaking, a soldier's sandals or boots are not armor, but they are essential to any campaign. The long marches and freedom of movement over all sorts of ground were possible only because the Roman legionary wore strong leather sandals, studded with hobnails. This wa the secret of Rome's conquests. Remem bering Isaiah 52:7, Paul insists that ever believer must be ready to carry the gospe message of peace everywhere and t everyone. It was this whispering cam paign of nameless men and women tha overthrew Rome.

IN ADDITION, and to cover the rest, soldier must take his shield. It was ob long, measuring 4 by 2½ feet, and wa rounded to the shape of the body. It wood was covered with hide, which coul turn aside direct blows. Arrows an spears, their points ablaze with pitch, fe helpless away. Faith, a living trust in th ever-available strength of Jesus, give similar protection to the Christian. Si is always the opposite of such faith i God (Luke 18:9).

Next we must "receive" what th divine Armorer offers us: the "helmet o salvation." We should carry joyfully th assurance that we are among those wh have been redeemed through faith i Jesus Christ.

Our single offensive weapon is th sword. This deadly and dreaded weapo of the Roman army—short, but tw edged and pointed—is compared wi the "Word of God." It was used by Jes himself: "it is written" (Matthew 4: 11). In I Peter 1:25 it is defined as t gospel. This powerful weapon we mu use, "for the Word of God is living a active, sharper than any two-edged swo . . . discerning the thoughts and inte tions of the heart" (Hebrews 4:12).

THERE IS NOT in the Lutheran so much of the ascetic's abstinence as of the Master's lordship. He seeks to follow the injunction of his Lord to be in the world, and yet not be of the world, and to use the world as though not using it.—VICTOR E. BECK in *Why I Am a Lutheran* (Nelson)

BOOKS

SOCIAL GOSPEL PIONEER

A Rauschenbusch Reader. Benson Y. Landis, ditor. Introduction by Harry Emerson Fosdick. arper. 163 pages. $3.

The purpose of this book is to make vailable in an appropriate historical setting e most significant writings of the man hom Henry Pitney Van Dusen has de-ribed as "the greatest single personal in-uence on the life and thought of the Ameri-n church in the last fifty years," and about hom a butcher in his Hell's Kitchen con-egation said: "We have found in him more at is Christlike than in any human being e have ever met."

Thirty-three years ago, when Walter auschenbusch's three major books first me to my attention, his writings brought e a shock, an enlightenment, an inspira-on, and a challenge that have had me ading and quoting him ever since. All his ritings are now out of print. Benson ndis, editor of the National Council of urches *Information Service,* on this fiftieth niversary of Rauschenbusch's *Christianity d the Social Crisis,* has compiled the most nificant sections of all his various "social spel" writings, and has introduced them th vividly drawn sketches of the time in hich each was originally published.

Rauschenbusch is shown as thoroughly blical, far more so than many of his critics, d thoroughly evangelical, to a degree that ould confound the shallow do-gooders o try to claim him and the "social spel."

Walter Rauschenbusch's father was the th in an unbroken line of Lutheran min-ers before he became a Baptist. Rauschen-sch's writings show much of that strong angelical heritage and suggest that if the wakening of the Lutheran church to its so-l responsibility had not come just within e last thirty years his father may well have ntinued as Lutheran, and he himself may ve done his work in and through the urch of his forefathers. His writings con-firm Reinhold Neibuhr's evaluation of him as "not only the real founder of social Christianity in this country but also its most brilliant and generally satisfying exponent to the present day." HERMAN KEITER

Oneonta, N. Y.

ABOUT BIG WORDS

Life, Death and Destiny. By Roger L. Shinn. Westminster Press. 95 pages. $1.

Large words, these, which form the title of this book, words raising questions which no thinking man can evade. We welcome the attempt of Dr. Shinn, of the faculty of Vanderbilt University, to supply some of the answers in this volume of the "Laymen's Theological Library" series.

The author's approach to the problem is historical. He starts from the premise that an understanding of history involves not only a knowledge of objective events but also an appreciation of what those events have meant and done to the people who have lived through them and after them. He has focused his attention on the events connected with the life of Christ and their effect on lives touched by them.

Out of the transformation of a group of bewildered disciples standing around a cross into an ever-increasing army of men whose courage in proclaiming the gospel led them to defy all temporal authority, he has found emerging the Christian testimony, that what God had done in Christ was a clue to his way with men. It was a testimony charged with the conviction that God who completes life is also the eternal Lord over death.

His treatment of the subject is necessarily general. Readers who look for detailed answers that will satisfy their curiosity about the future life, e.g., the last judgment, the second coming of Christ, and the nature of heaven and hell, will be disappointed. For it is impossible to limit the works of an infinite God by describing them in words that arise out of our common experience.

The book is written in an easy, conversa-

tional style. It is not profound and probably contains nothing that has not been said many times before. Yet it should be helpful in furnishing a context in which these vital questions can be considered.

Philadelphia PAUL VANREED MILLER

THEOLOGY AND CRIME

The Sanctity of Life and the Criminal Law. By Glanville Williams. Alfred A. Knopf. 350 pages. $5.

The author, a British professor of law, gave these lectures in the Carpentier series at the Columbia University law school in New York. They deal with the sensitive topics of conception control, sterilization, abortion, artificial insemination, suicide, euthanasia, and other special types of homicide. They were prepared for lawyers, and present a penetrating legal research, but in a style so popular that the average layman can read them fluently.

They should be especially interesting—and in many instances provocative—to the clergy and others interested in Christian theology, because the author critically analyzes the value judgments advanced by the supporters of the legal status quo. The analysis quickly leads to moral considerations and to theology. Origen, Augustine, and Aquinas, even the ascetic philosophy of St. Paul, are examined for the sources of concepts, moral or pseudo-moral, which the laws of varying parts of the English-speaking world express to this day on the points covered by this book.

The author describes as "one of the leading themes of this book, the rather arbitrary nature of legal and moral lines," and he does, indeed, compel the reader to refine his own thinking on subjects of which most adults have acquired well-settled ideas without much thought.

In this book we meet the physician who performs an abortion to save the mother's life; the physician who does so to end a pregnancy caused by the violent raping of a 12-year-old girl; the mother who kills her monster child; the mother with 12 children and a drunken husband who kills her 13th immediately after birth out of sheer despera tion; the physician who deliberately give an overdose of morphine to an adult Mon golian idiot or to an aged man in the agon of advanced and incurable cancer; the physi cian who provides an incurably ill patient at his request, with a lethal drug with whic he commits suicide; the man who becaus of business reverses commits suicide; th man who does it because of the agony o an incurable disease. Are they all criminal in some degree before the secular law? Wit the exception of the suicides, they are suc to this day in most of the jurisdictions o the English-speaking world.

Are they all murderers of equal culpa bility before the moral law? They are, i deed, according to Origen, Augustine, an Aquinas, as accepted to this day in one o the largest branches of the Christian re ligion. In fact, Origen's notions of origin sin were so inflexible that he regarded th crime of the person causing the death of a unbaptized child for any reason, wheth before or after birth, as more serious th that of the highwayman who killed to ro

It is by calm analysis of these and oth illustrations, in the light of the social har or benefit involved and rejecting supe naturalism of any kind, that the auth makes a contribution to moral thinking. a by-product of the process he shows t truth of Bertrand Russell's dictum th moral progress consists in the main widening the bounds of human sympath

Philadelphia H. OBER HESS

STORY-SERMON SOURCE BOOK

A Treasury of Story-Sermons for Childr Edited by Charles L. Wallis. Harper. pages. $3.95.

There has been such a steady stream new "story-sermon" books that it was ine able that someone would do what Mr. Wa has done—make an anthology of the b He has chosen 114 from about 100 boo The stories read well, although there i much "sermon" in most of them. The b should be a good source of story ideas to reworked for parish use.

overseas

SWEDES REJECT WOMEN PASTORS

SWEDEN: Malmo. Oct. 4.—THE General Church Assembly voted 62 to 36 to reject the proposal from the government that women be admitted to the ministry on the same conditions as men. The decision came after what was probably the longest debate in the history of the Assembly (which goes back to 1863). The debate started in the morning of Oct. 1 and the vote came at 4:30 P.M. on Oct. 2. Breaks were made only for sleep and meals.

Sharp arguments were used on both sides. Each side claimed that the arguments of the other side contained real danger to the life of the church.

Both sides claimed to stand on the Bible. Those not wanting women in the ministry found words of the Bible definitely prohibiting the idea, and the others found the Bible not giving any definite rules on this subject.

The majority of the committee that prepared the report to the Assembly was of the opinion that the Bible directly forbids women in the ministry. The Assembly rejected the proposal from the government but rejected also the argumentation of the committee. What was carried was a motion by Bishop Ljungberg of Stockholm: There is so much disunity in the church about admitting women to the ministry that the church cannot now accept the proposal. The church must enter into deeper research about the meaning of the ministry. This research could be conducted in co-operation with churches in other countries. The World Council of Churches should be a suitable agency.

ARCHBISHOP BRILIOTH was absent because of failing health. Bishop Ysander of Linköping was in the chair. But in a letter to the newspaper *Svenska Dagbladet* a couple of days before, the Archbishop had stated his position which was the same as that which became the vote of the Assembly: the proposal of the government should be rejected, not for biblical reasons but for practical.

The whole clergy with one exception, Dean Nystedt of Stockholm, voted against admitting women to the ministry. The clergy included four theological professors. The lay people were divided. Of the two women in the Assembly, one voted for the proposal, the other against.

The result of a referendum among the clergy (*see* THE LUTHERAN, *July 31*) was announced in the debate. Of those taking part 87 per cent had said that they were against the ordination of women.

Bishops Bo Giertz of Gothenburg and Anders Nygren of Lund, who had just returned from the LWF convention at Minneapolis, were the strongest opponents of the ordination of women. They spoke of the attempts of the state and of secular thinking to force this idea upon the church. To Giertz, who also mentioned that Lutherans in the U.S.A. do not admit women to the ministry, the ordination of women was simply disobedience to the Word of God. To Nygren it was an idea entirely foreign to the Christian view of man and woman as created different by God.

ALL NEWSPAPERS—I do not know of any exception—were for the ordination of women. This illustrates the deep gap between theological and popular thinking in Sweden.

Mrs. Ester Lutteman has for many years been known as the leading woman in the Church of Sweden. She has been a first-class freelance speaker, and has been able to speak about the Christian

(*Turn to page 47*)

Haversat Installed as Pastor of Endwell Mission

By HOWARD A. KUHNLE

BINGHAMTON — Our Saviour Church in Endwell, the recently organized mission, reached another stage in its development with the installation of the Rev. Albert L. Haversat as its first pastor. Mr. Haversat had developed the mission.

The installation on Sept. 8 was conducted by Central Conference President Melvin E. Yearke. Pastor Herbert S. Hinman, Washington, N. J., and Pastor Paul J. Tritschler of Church of the Holy Nativity, Endicott, who did preliminary development work in Endicott, participated.

Pastor Hinman, President Yearke, Pastor Haversat and Pastor Tritschler pictured after installation in Endwell mission on Sept. 8

Next step in the congregation's work will be a $20,000 fund-raising campaign, mostly to pay for a recently acquired four-acre building site. Services, begun Sept. 16, 1956, are still being held in the firehouse.

Pastor Yearke also installed the Rev. Robert E. Doxey as pastor of Christ Church, Liverpool, and St. Mark's Church, Baldwinsville. The service was held Sept. 29 in Liverpool. Participating were Pastor Howard Rogers of Immanuel Church, Naugatuck, Conn., and Pastor Edward S. Weiskotten of Resurrection Church, Syracuse. Pastor Doxey was ordained by the New York Synod in June.

THE REV. JOHN A. W. KIRSCH, former pastor of St. John's Church, Rochester, succeeded Pastor Arthur W. Hergenhan as pastor of St. Paul's Church, Oswego, on Oct. 1. Pastor Hergenhan moved to St. John's Church, Jersey City, N. J.

Pastor Kirsch's move to Oswego marked a return to his former parish. He served St. Paul's from 1933 to 1942. The Jersey City church now being served by Pastor Hergenhan had Pastor Kirsch's father, John A. W., Sr., as pastor from 1918 to 1934.

THE REV. WALTER O. HUEGEL, former assistant pastor of St. Stephen's, Brooklyn, became pastor of Christ Church, Little Falls on Sept. 9, succeeding the Rev. John W. Schulze, now pastor of Erloeser-Redeemer Church, Philadelphia, Pa.

CHIEF TOPIC at the fall convention of Central Conference, held Sept. 10, at Trinity Church, Herkimer, was the new Lutheran service book and hymnal. Demonstrations of the new services were given by the Rev. Richard Pankow, pastor of the Church of St. John and St. Peter, Syracuse, and the Rev. Henry R. Brau, pastor of Church of the Prince of Peace, Binghamton. Synod

President Frederick R. Knubel also referred to the book in his address. Pastor Yearke preached. Several LWF delegates attended the session on their return trip from Minneapolis to their oversea home countries.

CHURCHES in the Southern Tier (Sidney to Elmira) held a successful evangelism mission in mid-September.

ST. PAUL'S CHURCH, Johnson City, has awarded contracts for its new $125,000 church and educational wing. A groundbreaking ceremony was held Sept. 22.

TRINITY CHURCH, Herkimer, celebrated its 70th anniversary in September. Former Pastors Thomas A. Berg, Luther B. Scheehl, and Edward K. Perry returned for special services. The Rev. Donald Ebel is pastor.

DR. FRANCIS R. EDWARDS, pastor of St. John's Church, Wilkes-Barre, Pa., and Dr. William C. Schwarzbek, an industrial public relations consultant in New York City, were speakers at the Brotherhood retreat at Big Moose, Sept. 27-29. Spiritual advisers were the Rev. Howard A. Kuhnle, Redeemer, Binghamton, and Dr. John H. Sprock, Zion Church, Utica.

Hartwick Honors Jaxheimer

HARTWICK COLLEGE conferred an honorary doctor of divinity degree on the Rev. Erwin R. Jaxheimer on Oct. 3. Dr. Jaxheimer is pastor emeritus of St. Luke's Church, Woodhaven, Long Island, N. Y. The congregation had observed his 50th anniversary of ordination in 1956.

Dr. Jaxheimer

Pastor Jaxheimer, a native Pennsylvanian and graduate of Muhlenberg College and Philadelphia Seminary, served his first three years in the ministry at Freemansburg, Pa., and was called to the Long Island congregation in 1910. He served St. Luke's Church for 41 years, and was one of the pioneers in establishing English-speaking Lutheran congregations on Long Island.

Retired since 1950, Dr. Jaxheimer served for six years as supply pastor at Christ Church, Brooklyn, N. Y., and was active in inter-racial work. He served on several synod and conference committees and on the ULC Board of Foreign Missions.

A brother, Dr. David Jaxheimer; son, Erwin S. Jaxheimer; and nephew, Samuel C. Jaxheimer, are also United Lutheran pastors.

Other honorary degrees were awarded by Hartwick College on the same occasion to Kevin McCann, Defiance, Ohio; the Rev. Thomas G. Swales of Norwich, Conn.; and the Rev. Walter E. Bock of New York City.

Leaders at Conference Convention

Synod President Frederick R. Knubel, host Pastor Donald Ebel, and visitor, Pastor Ringolds Muziks, of Latvian Lutheran Church in England, who is studying American evangelism, youth and parish education programs

ILLINOIS

Settlers' Church Revives the Past

THE PAST became alive again last month as Kornthal Lutheran Church near Jonesboro, Union County, Ill., observed its hundredth anniversary. Former pupils of the long-closed Kornthal parochial school got together and recited the Small Catechism in German. A German brass band played, and the crowd joined in singing familiar German songs.

St. Paul's congregation in the *Kornthal,* the "Grain Valley," was founded by Lutherans from Southern Germany and Austria in 1857. The immigrants built a church in the style of the Lutheran churches of their homelands—low bell tower, side entrances, high altar and a pulpit reached by 12 steps, one for each of the Apostles—and settled all around as farmers and craftsmen.

The village became prosperous, but with the decline of the rural population in the county and the integration of the German settlers into American life, the church dwindled until it had to be closed in 1947.

Old Kornthal Church Observes Its 100th Anniversary
Traditions of Lutheran settlers recalled at centennial

United Lutheran pastors and laymen are attempting to preserve the church, last affiliated with the American Lutheran Church and are holding four summer services a year in the building. Among the ministers taking part in the centennial service on Sept. 2 were Pastors Hugh Paton (Mount Moriah Church, Anna), Edward A. Johnson (Dongola parish), and Rudolf K. Markwald (Salem Church, Jonesboro).

MARYLAND

Second Evangelism Mission Demanded by Congregation

FREDERICK—One evangelism mission is not enough, Mount Zion Church, a congregation in the three-church Jefferson parish, decided. It scheduled a second mission which will be held Nov. 3-6.

The congregation carried the methods applied during the mission week all through the year. Members were kept informed about the work in monthly news letters.

The November mission will follow the procedures of the area mission. It will begin with an every-member visitation and be concluded by calls on prospective members. Missioner will be Pastor Carroll L. Boyer of Good Shepherd Church, a Frederick mission. Six members, gained through last year's evangelism campaign, will be confirmed.

Last year 138 persons attended the mission services. There are 68 communing members. Pastor is the Rev. Eugene W. Young.

INSTALLED was the Rev. Luke Batdorf at Messiah Church, Baltimore. Synod President J. Frank Fife conducted the installation service.

Air Force Commends Schaeffer

CAUSE he displayed "outstanding ability, genuity, and resourcefulness in supervising e care of civilian and military evacuees" ring the California flood disaster in Decem- r, 1955, the Air Force awarded the com- ndation ribbon to one of its former chap- ns, the Rev. Henry Paul Schaeffer, now rving St. Michael's Church in Berkeley, Calif. stor Schaeffer, ordained in 1947, served Holy ommunion Church in Berlin, N. J., before tering the Air Force in 1954. He was chap- n at Beale Air Force Base. Major General ry Smith (left) congratulates him on honor

PACIFIC SOUTHWEST

Southern Conference Sees Camp, Discusses Stewardship Projects

By LOUIS F. MERTZ

LOS ANGELES—Camp Yolijwa played host to the southern conference on the second day of its September meeting. The first day's session was held in Trinity Church, Riverside.

Discussion centered around the sector plan for stewardship, the new Service Book (Pastor Toivo K. Harjunpaa spoke on "What is new in the forthcoming liturgy?"), and future development of the camping program for which a new committee was formed.

Delegates told of the success attained by congregations using the sector plan. Budgets for 1958 were increased, they said, and new leadership potentials were developed.

New conference president is Pastor Loraine A. Failing of Burbank.

CAMPUS DAY was theme for the full festival at California Lutheran Home for the Aged at Alhambra on Sept. 29. The sponsoring Los Angeles chapter of the Women's

THEY CLIMBED as high as they uld get—Pastors John Stump of Canada, Calif.; William Ar- ugh of Las Vegas, Nev., and anley Califf of North Holly- ood, that is—and after they had mbed for two days, they stood top of 14,496-foot-high Mount hitney. With them was Pastor ump's nine-year-old son Cary. The climbers left the ULC urch in the Foothills following Sunday morning service and aded for the High Sierras. At hitney Portal, on the east face the range, they began climb- g, past Lone Pine Mirror and onsultation Lakes, camped on a de ledge at the 13,000-foot vel overnight and completed e ascent the next morning.

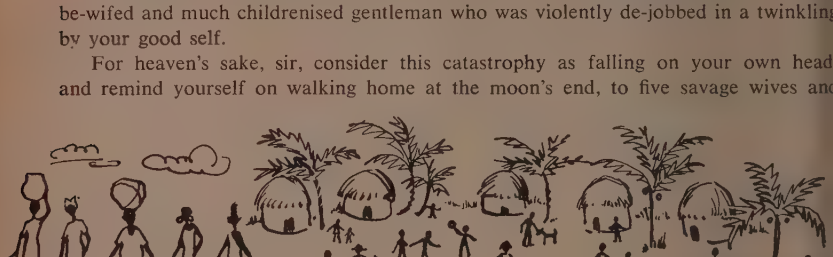
PREDICAMENT

FOREIGN MISSION leaders meeting at a National Council of Churches' African Committee session last month took time out from business to consider the plight of a Tanganyikan who had lost his job with a local printer. To get back into the good grace of his former boss, the man hired the village's professional letter-writer to prepare the following letter:

"Kind Sir,

On opening this epistle you will behold the work of a de-jobbed person and very be-wifed and much childrenised gentleman who was violently de-jobbed in a twinkling by your good self.

For heaven's sake, sir, consider this catastrophy as falling on your own head and remind yourself on walking home at the moon's end, to five savage wives and



sixteen voracious children, with your pockets filled with no existent solitary sixpence. As to the reason given by yourself Esquire for my de-jobment, the incrimination was laziness.

No Sir. It were impossible that myself which had pitched sixteen infant children into this vale of terror can have a lazy atom in his normal frame, and the sudden departure of 7 pounds has left me on the verge of destitution and despair. I hope this vision of horror will invade your dreams this night and the good angels will melt and pulverize your heart of nether millstone, so that you will awaken and, with such alacrity as may be compatible with your personal safety, will hasten to re-jobulate your servant.

So be it. Amen.

Yours despairingly,"

The much be-wifed man was re-jobbed.

PACIFIC SOUTHWEST . . .

Fellowship featured ULC colleges and seminaries. Students from Pacific Seminary in Berkeley participated.

The ten-year-old home has currently 50 residents "between the ages of 70 and 100," according to Superintendent Ralph E. Rangeler.

PUBLIC SCHOOL students in 5th and 6th grades in the Long Beach area will be able to attend religious instruction classes on the "released-time" plan. Enrollment of pupils, drawn from 44 public schools, has gone over the 3,600 mark. In past years, 30 per cent of the students attending weekday religious classes came from unchurched families.

The program is sponsored by the Long Beach Council of Churches. Budget for released-time education is $6,000.

St. Luke's Church in Long Beach reports that 252 of its youngsters have attended the courses over the past six years.

VIRGINIA BUTT is the new parish worker at Mt. Olivet Church, Lakewood . . . Pastor Elvin S. Hansen was installed Sept. 15 at Our Saviour's Church, Orange, by Dr. Paul Romeis . . . The Rev. Andrew Gresk was installed as pastor at St. Timothy Church, North Highlands, on Oct. 13 . . . Dr. Karl Henry of the Board of American Missions met with synod pastors and lay men to discuss the urban church situation

ittle Rock Is a Judgment, hiladelphia Pastor Says

PHILADELPHIA—Little Rock "is no longer event or a condition: It is a judgment" ssed on every Christian living in America day.

This is what Pastor Arthur R. Seyda of é interracial Nativity Church in Philadelia told his congregation in a sermon eached under the impression of the news om Little Rock, Ark.

Announcement of the sermon, entitled Christ, Eisenhower and Little Rock," drew attendance of 20 per cent higher than rmal to the church in the racially mixed ea. Some 50 Negroes were in the audice.

The Christian, Pastor Seyda said, cannot ade responsibility in striving for better ce relations. As a Christian, he is comitted to love his neighbor, and his neighr is "any man who crosses your path and eds you." As a citizen, he is committed be "subject to the governing authorities" d to obey the law "in order that justice ay be done."

Little Rock, he went on to say, is "a timely mbol of a tragic condition in our coun-y," a condition existing in Philadelphia as ell as in most other cities in the United ates. Riots and mob action such as those at "disgraced Philadelphia" will be handled the "strong arm of the law." But the ristian who takes a passive attitude toard race problems is guilty of a "sin of nission," a sin "just as subject to God's ath and judgment as a serious sin of mmission."

Jesus, Pastor Seyda told his congregation, as put on the cross not so much by the tremists and rabble-rousers but by "good, w-abiding, temple-going people who were home wringing their hands when Pilate ked the excited crowd: 'What shall I do th Jesus?' "

Passivity "leads to violence" whether it "the violence of the cross" or the riots over integration. It will do no good to blame the extremists or the politicians for existing conditions. "Ultimately all of us will be held responsible for our passivity."

Lenoir Rhyne Choralers On CBS Network Oct. 27

The A Cappella Choir of Lenoir Rhyne College will be heard on Columbia Broadcasting System's "Church of the Air" on Reformation Sunday, Oct. 27.

Pre-recorded Oct. 8 at WBT, Charlotte, N. C., the program includes two hymns, "A Mighty Fortress" and "Lord, Keep Us Steadfast," and an anthem, "Salvation Is Created."

Dr. John R. Brokhoff, pastor of St. Mark's Lutheran Church, Charlotte, will deliver the radio sermon.

Weekday Religious Education Continued for Reading Youth

By W. R. SIEGART

READING — The Reading school board passed a resolution continuing the released-time program of weekday religious education for the current school year.

The program began in 1946 under the sponsorship of the Reading Council of Churches. Enrollment of children from the 4th, 5th and 6th grades has varied between 1,600 and 1,700. Eighty classes are now conducted in 27 churches, from 2:45 to 3:45 P.M., staggered over four days a week.

Parents or guardians must sign requests for children to attend. All teachers must be qualified, and Muhlenberg Press educational material is used throughout the system.

Reformation Sunday Planned

REFORMATION RALLY for the conference will be held in St. John's Church, Kutztown, on Oct. 27. The Rev. William O. Moyer, Philadelphia, will speak. Pastor David C.

PA.: READING . . .

Burnite, of St. Paul's Church, Reading, is chairman for the event. Combined choirs of all churches will be directed by Richard I. Miller, music director of Alsace Church.

THE NEW $400,000 Calvary Church, Laureldale, was dedicated Sept. 29 by Dr. Charles M. Cooper, Pennsylvania Ministerium president. The pastor, the Rev. Mark K. Trexler, came to the church in 1924 when it was a three-year-old mission. Communicant membership has increased from 100 to 1,100 in that time.

UNITED LUTHERAN CHURCH WOMEN of the conference held a mission study workshop in Good Shepherd Church, Tuckerton. Topics were "Japan" and "Christ, the Church and Race." Discussion leaders were Mrs. Harold G. Deisher and Mrs. Lawrence L. Mattern.

THE MEN of Holy Spirit Church, Reading, held their fourth annual retreat at Camp Joy. Earl R. Henry, associate secretary of stewardship of the Ministerium, conducted a conference on the sector project. J. LeRoy Sloat discussed "How to Improve Our Worship Service." The Rev. Frank Radcliffe is the pastor.

City-wide Evangelism Mission

THE EVANGELISM COMMISSION of the Reading Council of Churches held a mission from Sept. 29 to Oct. 4, with Dr. D. Reginald Thomas, of Philadelphia, as speaker. Sunday and weekday evening services were held in Trinity Church. Noon services were in Christ Episcopal Church.

DR. HAROLD L. STRAUSE, chief of ophthalmology at Community General Hospital, went to India to give his time in treatment of eye diseases until March 1. He is a member of Friedens Church, Bernville, and teaches a Sunday school class at Holy Spirit Church, Reading.

Dr. Strause said he expects to treat an average of 300 patients a day. "God has given me certain talent and ability," he said, "and while I am still able I want to give some service to people in great need."

ZION CHURCH, Spies, is celebrating its 200th anniversary. The Rev. Lawrence R. Tropp is the pastor. The congregation is engaged in the sector stewardship project with Daniel Bower as general chairman.

THE REV. JOHN L. LONG was installed as pastor of St. John's Church, Hamburg, on Sept. 8 by the Rev. Daniel F. Newhart, conference president.

Second Evangelism Mission Held

By PAUL LEVI FOULK

YORK—Nearly 1,000 attended the September planning session for the conference preaching mission conducted Oct. 13-18 in 78 of the 79 conference congregations. Pastor Gordon E. Folkemer, as local chairman, and Area Director Francis Myers discussed preparations for the mission.

This was the second mission for the York conference. The first one was held in 1951. Some 40,000 Lutherans are included in the area.

DR. LUTHER A. GOTWALD, executive secretary of the division of foreign missions of the National Council of Churches of Christ in America, was speaker at homecoming services in St. Paul's Church, York, Dr. Chester S. Simonton, pastor.

Dr. Gotwald's grandfather, Luther A. Gotwald, was pastor of St. Paul's from 1879 to 1884. His father, Dr. Frederick G. Gotwald, was a prominent Lutheran clergyman.

DANIEL D. ORAVEC, assistant pastor of St. Matthew's, Hanover, was installed by Conference President Kenneth S. Ehrhart Sept. 15.

Pastor and Mrs. Joseph Seitz, New Bridgeville, and Pastor and Mrs. Frank E. Patschke, Thomasville, have moved into new parsonages.

Parish Hall at Jefferson

DR. DWIGHT F. PUTMAN, president of the Central Pennsylvania Synod, assisted at the dedication of the $65,000 parish hall at Trinity Church, Jefferson. Dr. Kenneth S. Ehrhart is pastor.

Millenium Isn't Here Yet, Lancaster Pastor Testifies

A LUTHERAN CLERGYMAN gave an Orhans' Court judge in Lancaster a briefing n the theological interpretation of the "milenium" and the meaning of "rapture" last ıonth.

Pastor Wallace E. Fisher of Holy Trinity hurch, Lancaster, was summoned to court o help decide on distribution of a $38,000 state left by Mathilda J. Painter, a Luıeran.

Miss Painter willed that if "rapture" had ccurred her estate should go toward Chrisanizing the Hebrews. Otherwise it should e distributed among relatives and charities.

Orphans' Court Judge John L. Bowman álled Pastor Fisher to clarify the religious uestions in the matter before making a ecision. Pastor Fisher explained that "rapture" should be understood as meaning the "emotional response to the second coming of Christ." The term, he said, would not "normally be used" in Lutheran theology but that some church members "might be influenced by outside teachings."

He testified that Lutherans teach that the second coming of Christ will mark the end of the world but that there is no "substantial biblical basis for the concept of the millenium," the 1,000-year period during which Christ is to reign on earth.

The court deferred judgment on distribution of the estate.

A.: YORK . . .

Trinity Church, York, observed the 20th nniversary of Pastor Harold J. Crouse.

The York Conference will meet Nov. 4 at St. acob's Church, York New Salem.

PRESIDENT HARRY F. BAUGHMAN of Get-ysburg Seminary spoke at the cornerstone ıying (Sept. 29) for a school unit at Luther Memorial Church.

Grace Church, York, will erect a new hurch building, and renovate the present uilding, at a cost of $185,000. Groundreaking services were held Sept. 22.

New Church Begun at Spry

A NEW CHURCH is being built by Christ ongregation in Spry. Cornerstone-laying ervices were held Sept. 29.

The $120,000 building completes a two-tep expansion program. First phase was onstruction of a $93,000 educational buildıg.

The new church, with a capacity of 324 n the nave, includes Sunday school facilities nd meeting rooms in the basement.

The congregation's original church was uilt in 1896 and torn down this summer. 'astor is the Rev. Maynard S. Barnhart, Jr.

Inner Mission to Ask For Increased Funds

By ERNEST J. HOH

LANCASTER—Inner Mission of the Lancaster Conference will ask the conference to levy a $2 per-communing-member-assessment on the churches for 1958. This will cover part of the cost of operating the Lutheran Home and the expanding inner mission program under the new executive director, Dr. Ambrose Hering, formerly of New York.

The evening session of the conference on Oct. 25 at Adamstown will be given to the presentation of the inner mission program. Dr. Rufus Cornelsen will speak.

Members of all churches have been invited. Congregational committees are being set up and a training course arranged.

THE INTERDENOMINATIONAL leadership training school will be held in January and February in Trinity and Zion churches, Lancaster. The enrollment is expected to reach 1,000. Twenty courses will be offered. Dr. Lee Gable of the United Church of Christ Seminary is the dean.

WEEKDAY CHURCH SCHOOL on released time from the public school began again in October. The program involves about 600 fifth- and sixth-grade students.

SISTER EVELYN HOULROYD was installed

Mission Developer Baptizes 26 Children in One Day

CLEVELAND, OHIO—Services were begun by Pastor David S. Witwer in Eastlake, a Cleveland suburb, in July. Less than two months later, on Sept. 8, he baptized 26 children brought to the service by parents who have formally promised to become members of the mission. Photo above shows Pastor Witwer in center with baptismal group.

Services are being held in a schoolhouse. Tentative name for the mission is Reformation Church. Pastor Witwer has been working in the field since the first of May.

PA.: LANCASTER . . .
as parish deaconess in Holy Trinity Church, Lancaster, Sept. 22 by President Dwight F. Putman of the Central Pennsylvania Synod. On Oct. 1, Mr. R. Ray Head became business manager of the church. The Rev. Ray Evelan is assistant pastor.

A PARISH EDUCATION building was dedicated by Ascension Church, Lancaster (Jacob A. Longacre, pastor), on Sept. 8. Mr. Ira Sassaman, director of Christian education of the Central Pennsylvania Synod, was the speaker. The church is at the center of a rapidly developing area.

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Director of Youth Work Installed at Synod Rally

By LUTHER E. FACKLER

PITTSBURGH—Three thousand young people crowded the Cathedral building at New Castle, Pa., for the first youth rally for the entire Pittsburgh Synod.

Keynote speaker was the Rev. Louis H. Valbracht, Chicago.

Part of the rally was the installation of the Rev. Howard F. Reisz as first synod director of parish education and youth work. The service was conducted by Synod President G. Lawrence Himmelman.

THE EAST CONFERENCE heard at its fall convention T. C. Scheifele, professor of sociology, and Dr. Georgianne Stary, professor of psychology of Thiel College speaking on premarital counseling. A premarital counseling workshop for pastors will be held in First Church, Apollo, Oct. 30 and 31

ynod Convention Notice

lova Scotia Synod—special session in t. Matthew's Church, Rose Bay, Oct. 4, 7:30 P.M. For action on authorizing call to "a Synod Pastor."

utheran Brotherhood Opens lew Agency in Philadelphia

CHURCH AND civic leaders of the Philadelhia area were guests of Lutheran Brotherood, fraternal life insurance society, at a nner in the Union League, Philadelphia, Oct. 14.

The occasion was the opening of a genal agency in Philadelphia, the Brotherood's 65th, according to Carl F. Granrud, esident.

Speakers were Dr. R. H. Gerberding of ew York, Lutheran Brotherhood director nd Board of American Missions secretary the United Lutheran Church in America, nd J. A. O. Preus of Chicago, board chairan and a founder of the society, former overnor of Minnesota.

A feature of the event was the premiere owing of the motion picture *Dedication,* e story of Lutheran Brotherhood.

The Philadelphia agency is headed by aul G. Jacobson, transferred from St. Paul, inn. Lutheran Brotherhood has 169 local anches in Lutheran congregations of ennsylvania. Fourteen Pennsylvania church ans are included in the society's investment $15 to $16 million in Lutheran church uilding projects throughout the country. ife insurance in force totals over $800 illion.

President Granrud said the organization as a benevolence budget of more than 350,000 this year. This includes 149 holarships to students in Lutheran semiaries and colleges.

One $1,000 scholarship is given to Philaelphia Seminary, and another to Gettysurg Seminary. Gettysburg College and uhlenberg College each receive two senior holarships, while Susquehanna and Thiel ceive one each.

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WISCONSIN

Synod Sets High Goal For 1958 Benevolences

By CHARLES A. PULS

MADISON—Double benevolence giving for the ULC's 40th anniversary year in 1958 and the Northwest Synod's own requirements raise the synod's goal for next year to $1,369,812. The synod's present communing membership is 74,861.

Objective for the 1958 ULC apportionment is $949,812—as against $505,000 this year. Need for an all-out effort to reach the goal was stressed at the Wisconsin Conference's fall meeting at the rural Durham Hills Church, outside Milwaukee.

ULC Secretary F. Eppling Reinartz headed the list of speakers which included Pastors William B. Downey, Frederick R. Ludwig, Merle Franke, Eugene Hasselquist and George H. Gerberding.

Conference preacher was Pastor Emeritus Paul W. Roth of Epiphany Church, Milwaukee. The next meeting will be held at St. John's Church, Beaver Dam.

Other financial responsibilities of the Northwest Synod arise in connection with establishment of a second campus of Carthage College at Kenosha, Wis., for which the synod will raise $1,000,000, plus an additional $500,000 for the expansion of Northwestern Seminary in Minneapolis. Date and methods for the appeal have not yet been announced.

A team of six pastors has been touring congregations in the synod to meet with pastors and church councils in an effort to encourage "double giving" programs. Each of the six pastors was to call on 25 congregations.

Response to their mission, according to the stewardship office, resulted in 45 per cent of the congregations answering with an unqualified "Yes" to the program, while 10 per cent were "questionable," 9 per cent "favorable," and 12 per cent opposed to it.

According to Synod Treasurer Walter O

Helwig, congregations gave $663,781 during he first eight months of 1957. Of the total, 53,488 was for Lutheran World Action total goal in 1957: $101,660), and $22,824 or Lutheran Welfare Societies. Sunday chools contributed $48,459—$6,070 of vhich went for foreign missions.

Camping Facilities Expand

ASSETS of the Wisconsin Conference camp n Pine Lake, ten years after the site and a ew cottages were bought by the conference, otal over $125,000. The conference was nformed this fall that "we owe $11,000 and ve have $23,000 in a fund with which to rect the much-needed fellowship hall."

During the past years, buildings have een erected and additional property pur-hased. Congregations and Sunday school ave supported the camp well. Laymen and orporations have responded to the need of "greater Pine Lake Camp."

For 19 seasons before the conference de-eloped the United Lutheran camp on Pine ake near Waupaca, conference churches sed camping facilities for one week at ireen Lake. At that time the capacity was 00. This year attendance was over 1,200.

State Leads in Clothing Drive

WISCONSIN LUTHERANS will search attics nd closets again this fall to contribute lothing for Lutheran World Relief. A total f 17 or 18 box cars are expected to be aded in 13 centers in November.

Response to the drive has been so heavy i the past that the LWR office considered pening a processing center in the state.

THE WOMEN'S convention of the Wiscon-n Conference was scheduled for Oct. 20-21 : Epiphany Church, Milwaukee. The State uther League will meet at Luther Memo-al, Madison, Nov. 7-9. The Brotherhood iet at Horicon, Sept. 29, and the Wisconsin hurch School convention was held Oct. 6-7 : Redeemer, Milwaukee.

AFTER considerable nudging by church-ien in Wisconsin that the University of Visconsin include a course in the history

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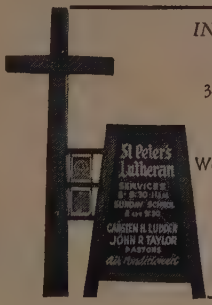

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WISCONSIN . . .

of religions, sophomore students this fall were offered a three-credit course for the first time. In announcing the new course, a spokesman for the university said: "No person who calls himself an educated person today can afford to be without at least an elementary acquaintance with the major religions of the world."

SISTER BERTHA ZELLMAN observed her 10th anniversary at Redeemer Church, Milwaukee.

ARTHUR R. TINGLEY was installed as pastor of St. Paul's Church, Neenah.

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VERSEAS . . .

(Continued from page 33)

aith so that even those seldom coming church listened. More and more, now-er, she has felt estranged from the urch because of its dominating the-logy.

Since this theology was confirmed by e Church Assembly—though not so arply as the committee of the Assembly ggested—she will definitely leave the urch, not being able to feel it as her me any longer. This decision she an-unced some days before the vote—hich she could foresee—at a big meet-g of women in Stockholm. At this eeting 20 women organizations repre-nting 800,000 women protested vio-ntly against the theology that forbids omen to enter the ministry.

The immediate result of this decision the Church Assembly will be that rgy and lay will drift further apart in eden. Some will protest by leaving the urch. Others will protest by simply not ing to church. The already low per-ntage of church attendance will become ll lower. The theological arguments not admitting women to the ministry not understood by most lay people. en by many who really want to build r lives on the Christian faith.

—STEN ROOHE

—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

KERR, NORMAN S. From Trinity Church, Mapleth, L. I., assistant pastor. To Grace nd St. Paul's Church, Manhattan, N. Y.

HU, GORDON E. From First Church, ockville, Conn. To Zion Church, Pitts-eld, Mass.

ZE, KARL G. From Seenwold parish, ask., Canada. To Zion German Church, rooklyn, N. Y., assistant pastor.

s, Paul. From St. Andrew's Church,

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CHANGES OF PASTORATE . . .

Yorktown Heights, N. Y. To assistant pastor to Lutheran students in Greater New York.

SANDERSON, OWEN J. To First Church, Albany, N. Y., assistant pastor.

SCHERR, WALTER. From Trinity Church, Albany, N. Y. To St. Andrew's Church, Yorktown Heights, N. Y.

SWARTZ, GEORGE R. From St. Paul's Church, Brooklyn. Retirement.

NORTHWEST

FRANKE, MERLE. From St. Paul's Church, Hopkins, Minn. To assistant to the secretary of the division of English missions of the BAM.

SCHUMELL, JOHN. From St. Stephen's Church, White Bear Lake, Minn. To Fargo, N. D., mission developer.

WICKLUND, EDWARD R. From St. Andrew's Church, Mahtomedi, Minn. Retirement.

PITTSBURGH

BRANT, HERBERT N. From St. John's Church, Rochester, Pa. To Trinity Church, Derry, Pa.

BRUNK, ROBERT K. From Hope Church, Beaver, Pa. To North Zion Church, Baldwin, Pa.

HACKENBURG, CHARLES A. From Holy Trinity Church, Toledo, Ohio. To United Church, Mt. Lebanon, Pa.

REISZ, HOWARD F. From director of parish education and youth work, Maryland Synod. To director of parish education and youth work, Pittsburgh Synod.

ROCKY MOUNTAIN

PETERSON, JOSEPH W. From Trinity Church, Canon City, Colo. Retirement.

SOUTH CAROLINA

COOPER, L. GRADY. From Trinity Church, Elloree. To Newberry College, professor.

HOFFMEYER, RALPH W. From St. John's Church, Walhalla. To Newberry College, assistant professor.

MORGAN, OLIVER M. From Providence, Pulaski-Sallis-Forest parish, Miss. To Enon-Bethlehem parish, Leesville.

PARK, KARL M. From Reformation Church, Lancaster, S. C. To Murfreesboro, Tenn., mission developer.

WARTBURG

ALEXANDER, WILLARD. From Trinity Church, Kansas City, Kan. To Tabitha Home, Lincoln, Neb., superintendent.

WESTERN CANADA

EMUS, GARFIELD. Seminarian. To Edmonton, Alta., mission developer.

OSKI, FRANS J. From St. John Finnish Church, New Finland, Sask. To Suomi Synod.

TROTHOTTE, GUENTER. To Markinch-Cupar parish, Sask.

MISSIONARIES

ARRIVALS

RICKSON, DOUGLAS. From Malaya, Sept. 17. 623 Oak Street, Grand Forks, North Dakota.

DEPARTURES

ANSEN, ROLAND. To Malaya. P.O. Box 747, Juala Lumpur, Malaya. Sept. 7.

AUSKNECHT, PHILLIP. To Japan. 351 Oe Machi Moto, Kumamoto, Japan. Sept. 11.

NSEN, ROBERT. To Tanganyika. Lutheran Mission at Machame, P.O. Box 390, Moshi, Tanganyika. Sept. 4.

AYRE, JOHN. To Japan. 351 Oe Machi Moto, Kumamoto, Japan. Sept. 18.

DECEASED

DR. JOSEPH H. MUSSELMAN, 80, died pt. 28 at Lancaster, Pa.

A native of Fairfield, Pa., Dr. Musselman as a graduate of Gettysburg College and minary and received an honorary degree om Gettysburg College in 1922.

He served congregations in Newport, Pa.; itchfield, Ill.; Danville, Pa., and Millersrg, Pa., and was pastor of St. John's hurch, Lancaster, from 1920 until his rement in 1952.

Dr. Musselman is survived by his wife d a daughter, Lucille.

Funeral services were conducted Oct. 1 by entral Pennsylvania Synod President wight F. Putman, Lancaster Conference resident Warren C. Heinly, and Pastors onald R. Gallion and Gilbert Martin.

Burial was at Conestoga Memorial Park, ancaster.

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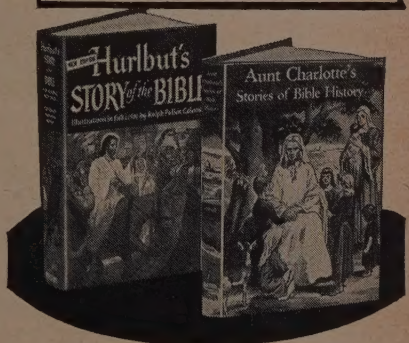

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IN CONCLUSION

IT'S GOOD to build a few towns such as Williamsburg, Virginia — restoring the appearance of 200 years ago. Such towns become museums where people can visit the past and feel a kinship with those who lived long ago.

But to build in the old styles in the communities where we live today shows poverty of imagination. Construction methods and materials have changed completely. Men no longer hammer together hand-hewn timbers with iron spikes. Walls don't have to bear the weight of the roof. Such technical changes make the old styles of building out of date.

When new possibilities open, artists size them up quickly for opportunities to create new forms of beauty and usefulness. There are usually some failures among their efforts. Some new styles don't hold up. But there has to be boldness in experiment.

TO SHOW WHAT some Europeans are doing in church building, we have a picture-story this week presenting postwar German churches (*page 11*). German churches of the past look enormously solid and heavy, and that's probably how Germans feel churches should look. New churches have this look too, but it's lightened up by the use of much glass. More light, more color in the churches, seem to be the biggest changes.

In America since World War II there has been a break-through in church architecture. There are not many of these new-style churches in the East or South. But from Minneapolis to the West Coast there are hundreds. Some are startling. Some are immediately convincing.

There probably won't be many more American churches built in the 13th-century Gothic style. Large, expensive churches of this sort, which are plentiful in most cities, now seem like refugees from the Middle Ages, unable to fit into the present-day pattern.

More construction is underway in the churches these days than at any past time. Buildings now going up may be here for 100 years. If they are already museum pieces when they are built, they will seem dreadfully antiquated when new and modern cities arise around them.

A church isn't like any other building. It has to say something about the faith of the people who worship in it. But it shouldn't say that this faith is merely something in an old book.

DESIGNING new churches is chiefly the work of the architects—which most of us are not. But architects have to work within the limits of the imagination and courage of people who employ them. They can't try something new if the congregation insists on American colonial. They can't use a lot of bright glass if we want our churches dark. If we insist that things have to be as they were long ago we won't get churches that belong on the changing American skyline.

I have been in Cologne along the Rhine, and went almost frantic with joy as I saw those cathedral spires that seem to leap into the sky. People can worship in that church a thousand years, and each year feel anew the beauty of holiness there. Faith and art were in perfect partnership in building that cathedral. But not much of either is necessary in making a copy of Cologne in Kalamazoo.

Let's call the building committee together and see what sort of new style we can work out for our new church.

—ELSON RUFF

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